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BY

CHARLES ANTHON, LL.D.,

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TO THE

REV. RUFUS BABCOCK, D.D.,

THIS WORK IS RESPECTFULLY DEDICATED,

IN TOKEN OF

LONG-CONTINUED FRIENDSHIP,

AND,

AT THE SAME TIME, OF HIGH REGARD FOR PROFESSIONAL TALENT AND PRIVATE WORTH.

PREFACE.

The present work forms the concluding portion of the Greek Lessons, the first part of which has already been for some time before the public. The object of the editor, in publishing this volume, has been, to make the student more fully acquainted, than could be done in an ordinary grammar, with all the important principles of the Greek syntax. And, in order to impress these principles more fully upon the mind of the pupil, they are accompanied by exercises explanatory of the same; in other words, the theory is first given, and its practical application follows immediately after. This is the only mode of familiarizing the student with the niceties of Greek construction, and has, we believe, never been carried out to so full an extent in any similar work that has appeared in this country.

In preparing the present volume, free use has been made of all the valuable materials within the editor's reach, and especially of those furnished by the "Greek Exercises" of Kenrick. Numerous rules and examples illustrative of the same have, however, been added from other quarters, and everything has been done, in fact, to make the book, what it professes to be, a complete guide to Greek Prose Composition.

Columbia College, March 26th, 1842.

INTRODUCTION.

CONSTRUCTION OF PREPOSITIONS.

I. Prepositions, in Greek, govern the genitive, dative, or accusative. Some govern only one case, others two cases, and others, again, three; as follows:

GENITIVE ONLY.
'Αντί, 'Από, 'Εκ or 'Εξ, and Πρό.

DATIVE ONLY.
'Εν and Σύν.

ACCUSATIVE ONLY.
Εἰς or 'Ες.

GENITIVE AND ACCUSATIVE.
Διά, Κατά, and 'Υπέρ.

DATIVE AND ACCUSATIVE.
'Ανά.

GENITIVE, DATIVE, AND ACCUSATIVE.
'Αμφί, 'Επί, Μετά, Παρά, Περί, Πρός, 'Υπό.

Prepositions combined with the Genitive.

II. In general, the prepositions combined with a genitive denote the relation of *proceeding from something*, either locally, as partition, removal, separation; or casually, as origination by, a descent from, some one, &c.

OBS. It must not, however, be overlooked, that several of these prepositions are also used with the genitive, partly to designate collateral existence in a state of rest, and partly to assign direction and motion towards a particular point, where we might therefore have expected them in combination with the dative or accusative.

Ἀντί.

I. The radical meaning of this preposition is, "*in the face of*," "*in front of*," "*against*," &c. This primitive meaning, however, it very seldom retains, except in the case of compounds; as, *ἀντιτάττειν, to place over against; ἀντιλέγειν, to contradict*, &c.

II. The secondary meanings of *ἀντί*, deducible from the primitive meaning, are "*instead of*," "*for*," "*equivalent to*," &c., and refer to the relations of exchange, purchase, comparison, value, &c., where the objects referred to are supposed to be set opposite to, or over against, each other, and their respective signification is thus ascertained, as it were, by ocular proof.

Whenever Jove may wish, he will make thee a slave instead of a king.—For which reasons I will not kill thee. — He shall reign instead of thee, and shall have glory instead of a disgraceful existence. — Art thou not carrying out this corpse instead of thyself? — The man whom Jove shall love in heart is equivalent (in value) to many people.— Instead of war we have peace, and infamy instead of glory.—I think that you would choose it, O Athenians, in preference to much wealth.—In return for what art thou doing most disgraceful deeds?

Ζεὺς ὅταν βούλομαι (*subj.*) δοῦλος σὺ ποιέω ἀντὶ βασιλεύς.—Ἀνθ' ὃς οὐκ ἀποκτείνω σύ.—Ἀντὶ σὺ βασιλεύω, τιμή τε ἀντ' αἰσχρὸς βίος ἔχω. — Οὐ σὺ νεκρὸς ὅδε ἀντὶ σὺ ἐκφέρω; — Ἀντὶ πολὺς λαός εἰμι ἀνὴρ ὃς Ζεὺς κῆρ φιλέω (1*st aor. subj.*).—Ἀντὶ πόλεμος εἰρήνη, καὶ ἀτιμία ἀντὶ δόξα ἔχω.—Ἀντὶ πολὺς ἂν, ὦ ἀνὴρ Ἀθηναῖος, χρῆμα σὺ αἱρέω (2*d aor. mid.*) νομίζω.—Ἀνθ' ὅστις αἰσχρὸς ἔργον ποιέω;

Ἀπό.

The leading meaning of this preposition is "*from*," and it has reference either to place, time, or the assigning of the origin or cause of a thing. I. The relation of place; as, *ἀπὸ χθονός, from the ground; ἀφ' ἵππων, from on horseback.* II. The relation of time; as, *γενέσθαι ἀπὸ δείπνου, to have done supper* (to be *from* supper); *πίνειν ἀπὸ τοῦ σιτίου, to drink just after eating* (to drink *from* eating). III. The assigning of the origin or cause; as, *ἀπὸ δικαιοσύνης, from a love of justice; πέφνεν ἀπ' ἀργυρέοιο βιοῖο, he slew him by means of a silver bow; οἱ ἀπὸ τῆς στοᾶς, the Stoics* (the philosophers *from* the porch); *οἱ ἀπὸ Πλάτωνος, the Platonics*, &c.

They departed from Miletus.—I say that they are equally distant from the centre.—A draught of pure water from a cool fountain.—The army was fifteen stadia from Phyle.—They pursued the enemy out of the line of the phalanx.—They fought in the van, in chariots.—Ambassadors came from all the cities.—He became, from this period, a good man.—And it was now seventeen years from his birth.—I promise you this, if you sail forth at the very beginning of the month.—They learned that the Thracians had departed immediately at evening.—Thou and I did these things from

Ἀπὸ ὁ Μίλητος (*fem.*) ἀπέρχομαι. — Λέγω ὅτι ἴσον ἀπέχω ἀπὸ ὁ κέντρον.— Δροσερὸς ἀπὸ κρηνὶς καθαρὸς ὕδωρ πῶμα.—Πεντεκαίδεκα στάδιόν εἰμι ὁ στρατὸς ἀπὸ ὁ Φυλή.—Ὁ πολέμιος ἀπὸ ὁ φάλαγξ ἐπιδιώκω.—Ἀφ' ἅρμα προμαχέω. — Πρεσβεὺς ἔρχομαι ἀπὸ πᾶς ὁ πόλις.— Ἀπὸ οὗτος ὁ χρόνος ἀγαθὸς γίγνομαι. — Καὶ νῦν εἰμι ἑπτακαίδεκα ἔτος ἀπὸ ὁ γενεά. — Ὑπισχνέομαι οὗτος σὺ ἐὰν ἐκπλέω (*subjunct.*) ἀπὸ νουμηνία. — Πυνθάνομαι ὅτι ὁ Θρᾷξ εὐθὺς ἀφ' ἑσπέρα ἀπέρχομαι. —Ἀπὸ παῖς (*plur.*) σύ τε

boyhood.—The fear occasioned by the enemy.—To conquer by existing means.—He did these things from a feeling of envy.—By the hand of the Deity.—The Academics.—An ex-general.

καὶ ἐγὼ οὗτος ποιέω.—Ὁ ἀπὸ ὁ πολέμιος (*plural*) φόβος.—Ἀπὸ ὁ ὑπάρχω νικάω.—Οὗτος ἀπὸ φθόνος ποιέω.—Θεὸς ἀπὸ χείρ.—Ὁ ἀπὸ ὁ Ἀκαδημία.—Ὁ ἀπὸ ὁ στρατηγία.

Remark. It must be borne in mind, that, when *ἀπό* refers to place, it denotes the place *at* or *near which* any one was; whereas the place *within* is expressed by *ἐκ*.

Ἐκ or Ἐξ.

Ἐκ (before a vowel *ἐξ*) has for its leading signification "*out of*," "*from*," and serves to indicate a choice out of several objects, or to denote a whole consisting of many parts. It may be viewed, like *ἀπό*, under the three relations of place, time, and the assigning of origin and cause. I. The relation of *place*; as, *ἐκ τῆς πόλεως*, *out of the city*, which presupposes that one has been *in* the city, whereas *ἀπὸ τῆς πόλεως* merely implies that one has been *near* the city. II. The relation of time; as, *ἔκ τινος χρόνου*, *since a certain time*; *ἐξ οὗ*, *since* (supply *χρόνου*). III. The origin or cause; as, *τὰ ἐκ πατρὸς προσταχθέντα*, *the things commanded by a father*; *ἐξ ἐμοῦ*, *through me* (by my means or authority).

Ajax led twelve ships from Salamis.—Bees always issuing out of a hollow rock.—An army was now ready out of Corcyra and from the continent.—To carry cups (suspended) from their girdles.—To hang one by the foot.—To take a horse

Αἴας ἐκ Σαλαμὶς ἄγω δυοκαίδεκα ναῦς.—Μέλισσα (*nom.*) πέτρα ἐκ γλαφυρὸς ἀεὶ ἔρχομαι.—Ἑτοῖμος ἤδη εἰμὶ στρατὸς ἐκ Κέρκυρα καὶ ἀπὸ ὁ ἤπειρος.—Ἐκ ὁ ζωστὴρ φιάλη φορέω.—Ἐκ ὁ ποῦς κρεμάννυμί (1*st aor.*) τις.—Λαμ-

by the tail. — *The enemy appear on the right hand and on the left.* — *Immediately after dinner he led forward the army.*—*Immediately after this period Astyages sent for his daughter.*—*He died on having returned from the sacrifice.* —*Stones out of which they made statues.* — *These are the customs from which my discipline reared the Marathonian heroes.* — *For a dream is from Jove.*—*On the side towards the sea.*— *At early dawn.*—*Openly.* — *Unawares.*— *Unexpectedly.*

βάνω ἵππος ἐκ ὁ οὐρά.— Ἐκ δεξιὸς (*fem.*) καὶ ἐξ ἀριστερὸς φαίνω (*mid.*) ὁ πολέμιος. — Ἐξ ἄριστον προάγω ὁ στράτευμα.—Ἐκ οὗτος ὁ χρόνος μεταπέμπω (*middle*) Ἀστυάγης ὁ ἑαυτοῦ θυγατήρ.—Ἐκ ὁ θυσία γίγνομαι (2*d aor.*) ἀποθνήσκω (2*d aor.*). — Λίθος ἐξ ὃς ὁ ἄγαλμα ποιέω. — Οὗτός (*neut.*) εἰμι ἐκεῖνος ἐξ ὃς ἀνὴρ Μαραθωνομάχος ὁ ἐμὸς παίδευσις τρέφω (1*st aorist*).— Ὄναρ γὰρ ἐκ Ζεύς εἰμι.— Ἐκ θάλαττα. — Ἐξ ἕως. —Ἐξ ὁ ἐμφανής (*neut.*). —Ἐξ ὁ ἀφανής. —Ἐξ ὁ ἀπροσδόκητος.

Πρό.

1. The primitive meaning of *πρό* is "*before*," and it may be considered under the three relations of place, time, and preference. I. The relation of place; as, *πρὸ ἄλλων*, *before others*; *πρὸ πόλεως*, *before the city*. II. The relation of time; as, *ταῦτα πρὸ τῆς Πεισιστράτου ἡλικίας ἐγένετο*, *these things happened before Pisistratus came of age*. III. The relation of preference; as, *οὐδεὶς οὕτως ἀνόητός ἐστιν, ὅστις πόλεμον πρὸ εἰρήνης αἱρεῖται*, *no one is so foolish as to prefer war to peace* (literally, "who makes choice to himself of war *before* peace"); *πρὸ πολλοῦ ποιεῖσθαι*, *to value highly* (to value *before* much), &c.

2. Hence arise the following examples: *μάχεσθαι πρό*

τινος, to fight for one, because he who fights for one places himself *before* him. So *ναυμαχέειν πρὸ τῆς Πελοποννήσου, to fight a naval battle for the Peloponnesus; ἀθλεύειν πρὸ ἄνακτος ἀμειλίχου, to toil on account of a cruel king.*

They first sailed to Eleus, an island before Miletus. — They buried Brasidas in the city, before the present Forum.—Always leading out the Syracusans before the fortifications. — They announced these things to Cyrus before the battle.— I will show that, even before my time, the state entertained this sentiment.— The Peloponnesians before this made an irruption into the country.—I would prefer glory to much wealth.— This man I would select in preference to ten minæ.

Καταπλέω ἐς Ἐλεὸς πρῶτον, πρὸ Μίλητος νῆσος.—Ὁ Βρασίδας θάπτω ἐν ὁ πόλις, πρὸ ὁ νῦν ἀγορά.—Ἐξάγω ἀεὶ πρὸ ὁ τείχισμα ὁ Συρακόσιος.—Οὗτος ἀγγέλλω πρὸς Κῦρος πρὸ ὁ μάχη.—Δείκνυμι ὅτι καὶ πρὸ ἐγὼ οὗτος ἔχω (*imperf.*) ὁ φρόνημα ὁ πόλις.—Ὁ Πελοποννήσιος πρὸ οὗτος (ὁ χρόνος) ἐς γῆ ἐσβάλλω.—Πρὸ πολὺς ἂν χρῆμα ὁ δόξα τιμάω (*1st aor. opt. mid.*).—Ὁ δὲ καὶ πρὸ δέκα μνᾶ αἱρέω (*2d aor. opt. mid.*).

II.

Prepositions governing the Dative.

The prepositions which are joined with the dative all denote the *relation of rest.*

Ἐν.

The primary meaning of this preposition is "*in*," as indicative of place; as, *ἐν ταῖς Ἀθήναις, in Athens; ἐν Ῥώμῃ, in Rome.* From this primary use in definitions of places, the following constructions are derived,

which accord in part with the English or Latin idiom: I. To denote the person or thing on which, as its substratum, the action is performed; as, ἐπιδείκνυσθαι ἔν τινι, *to show in the case of a certain one.* II. Among several; as, ἐν ἀθανάτοις, *among the immortals.* III. Ἐν φόβῳ εἶναι, *to be in fear;* ἐν ὀργῇ εἶναι, *to be in a rage with any one;* ἐν αἰσχύναις ἔχειν, *to be ashamed;* ἐν ἐλαφρῷ ποιεῖσθαι, *to make light of.* IV. Referring to clothing, array, &c.; as, ἐν ῥινῷ λέοντος, *in the skin of a lion;* ἐν πέλταις, ἀκοντίοις, τόξοις διαγωνίζεσθαι, *to contend, equipped with shields, spears, bows.* V. Denoting a means or cause on which something depends; as, τὰ μὲν πρότερον πραχθέντα ἐν ἄλλαις πολλαῖς ἐπιστολαῖς ἴστε, *ye know the things previously done through many other letters;* ἐν νομοθέταις θέσθαι νόμον, *to enact a law by means of the nomothetæ,* &c.

We will do these things in the case of the Argives.—I will mention in the case of these things what I once heard concerning him.—Whatever wisdom there is among men.—Thou darest to contemn me, being in disgrace among the soldiers.—They are present in no common attire.— May I ever be adorned with chaplets.— That ye might not even by these means injure your friends. — They enriched themselves by such practices.—How has great prosperity been ruined by a single blow!

Οὗτος ἐν ὁ Ἀργεῖος ποιέω. —Λέγω δὲ καὶ ἐν οὗτος ὃς περὶ αὐτὸς ἀκούω ποτέ. —Ὅσοσπέρ εἰμι ἐν ἄνθρωπος σοφία.—Ἄτιμος ἐγώ εἰμι ἐν ὁ στρατιώτης τολμάω περιοράω.—Πάρειμι ἐν ἐσθὴς οὐ τυγχάνω (2d aor. part. act.).—Ἀεὶ ἐν στέφανός εἰμι (pres. opt.). —Ἵνα μηδ' ἐν οὗτος ὁ φίλος βλάπτω.—Ἐν τοιοῦτος χρηματίζω (mid.).— Ὡς ἐν εἷς πληγὴ καταφθείρω πολὺς ὄλβος!

Σύν.

1. The primary meaning of this preposition is "*with*," denoting accompaniment; as, *πότμῳ σὺν εὐδαίμονι, with a happy lot; σύν τινι εἶναι, to be in company with any one; σὺν τοῖς Ἕλλησι μᾶλλον ἢ σὺν τῷ βαρβάρῳ εἶναι, to be on the side of the Greeks rather than of the Barbarian; σὺν τῷ σῷ ἀγαθῷ, to thy advantage; σὺν τῷ Θεῷ, with the assistance of the Deity.*

2. Hence it also expresses a mean, which, as it were, accompanies the effect; as, *οἳ σὺν μάχαις δὶς πόλιν Τρώων ἔπραθον, who twice, by means of battles, sacked the city of the Trojans.*

Great advantage with brief trouble.—The gods will be with us. — He sends him forth along with his uncle. —They lent aid along with both the cavalry and heavy-armed. — With me dying, our race also dies.—To labour honourably and acquire justly. — Thou wilt do this to thine own advantage.—To fight with sword, and osier-shield, and corslet.—Let us fly with our ships to our native land.—They drove out the chief citizens by the aid of the multitude.—He conquered by means of the populace. —It is often safer in war to seek for sustenance by arms than by agricultural implements.

Μέγας κέρδος σὺν μόχθος βραχύς.—Ὁ θεὸς σὺν ἐγώ εἰμι. — Ἐκπέμπω σὺν ὁ θεῖος. — Βοηθέω (*imperf.*) σὺν ὁ ἱππεύς τε καὶ ὁ ὁπλίτης. — Σὺν ἐγὼ τελευτάω τελευτάω καὶ ὁ γένος.—Προπονέω σὺν ὁ καλὸς (*neut.*), καὶ κτάομαι σὺν ὁ δίκαιος (*neut.*). — Σὺν ὁ σὸς ἀγαθὸς (*neut.*) οὗτος ποιέω.—Σὺν μάχαιρα καὶ γέρρον καὶ θώραξ μάχομαι.—Φεύγω σὺν ναῦς φίλος ἐς πατρὶς γαῖα.—Ὁ βέλτιστος σὺν ὁ πλῆθος ἐκβάλλω (2*d aor.*).—Κρατέω σὺν ὁ δῆμος.—Πολλάκις ἐν ὁ πόλεμος ἀσφαλής εἰμι σὺν ὁ ὅπλον ὁ τροφὴ μαστεύω, ἢ σὺν ὁ γεωργικὸς ὄργανον.

III.

Prepositions governing the Accusative.

I. The accusative denotes the immediate object upon which the action of a transitive verb is directed.

II. All prepositions connected with the accusative denote a direction or extension to some point, a stretching, reaching, finishing, completing. Hence they designate particular parts of the general relation expressed by the accusative, and are added to the same for greater perspicuity and distinctness.

Εἰς or Ἐς.

1. The primitive meaning of this preposition is "*into*;" as, εἰσῆλθον εἰς τὴν πόλιν, *they entered into the city*. With this is connected the meaning of "*to*;" as, ἱκετεύειν εἴς τινα, *to come as a suppliant to any one*.

2. With the verbs "*to say*," "*to show*," the reference or direction to the persons, to whom anything is said or shown, is sometimes considered as analogous to an actual motion, and this analogy is expressed by εἰς; as, οἱ πατέρες πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφήναντο εἰς πάντας ἀνθρώπους, *your fathers exhibited many and honourable deeds before all men*. Hence it frequently signifies "*with respect to*," a general reference, which in English is often expressed by the more definite "*on account of*," "*in consequence of*;" as, φοβεῖσθαι εἴς τι, *to be alarmed on account of anything*; δυστυχεῖν εἴς τι, *to be unfortunate on any account*; λοιδορεῖν τινα εἴς τι, *to blame one on any account*.

3. The idea of a direction or relation lies also at the foundation of the following combinations; as, εἰς ἀπαλλαγὰς κακῶν, *for a deliverance from evils*; ἔδησαν ἐς ἀνδρεῖον, *they displayed valour*; εἰς ταὐτὸν ἥκειν, *to be in the same circumstances*; ἐς τοσοῦτον, *so far* or *so much*, &c.

4. In definitions of time εἰς has several meanings. I. "*Towards;*" as, εἰς ἑσπέραν, *towards evening.* II. Duration; as, εἰς ἐνιαυτόν, *for a year.* III. A point of time; as, ἐς ἠῶ, *at dawn.* It is joined also frequently with adverbs of time; as, εἰς ἅπαξ, *once;* εἰς ἀεί, *forever,* &c.

5. With numerals εἰς sometimes signifies "*about;*" as, ναῦς ἐς τὰς τετρακοσίας, *about four hundred vessels;* and sometimes it makes them distributive; as, εἰς δύο, *bini.*

6. Frequently the noun which is governed by εἰς is understood, and it is then put with the genitive which is dependant upon that noun; as, εἰς Αἰγύπτου (supply ῥόον); εἰς διδασκάλων (supply δώματα). This is especially the case with the names of deities; as, εἰς Ἀρτεμίδος, *to Diana's* (supply ἱερόν). So in Latin, *ventum est ad Cereris,* scil. *templum.*

They descended into the plain and villages.—Having departed unto the Persians, he remained still a year among the boys. — They rushed into the enemy.— No one blamed him with respect to friendship.—Do not thou imagine any such thing of me. — They say that he was first in every respect.—All things were adverse to the Lacedæmonians for the fight.—He was desirous of hunting at this very time.—He directed his own people to be present at the third day.—

Καταβαίνω ἐς ὁ πεδίον καὶ κώμη. — Ἀπέρχομαι εἰς Πέρσης, ἐνιαυτὸς (*accus.*) ἔτι ἐν ὁ παῖς γίγνομαι (*2d aor.*). — Τρέχω (*2d aor.*) εἰς ὁ πολέμιος. — Οὐδεὶς αὐτὸς εἰς ὁ φιλία μέμφομαι.—Σὺ μηδεὶς εἰς ἐγὼ ὑπονοέω τοιοῦτος.—Λέγω εἰς πᾶς (*neut.*) πρῶτός εἰμι.—Εἰς ὁ μάχη πᾶς ἐναντίος ὁ Λακεδαιμόνιος γίγνομαι.—Ἐπιθυμέω θηράω (*1st aor. infin.*) εἰς οὗτος ὁ χρόνος.—Προείπω ὁ (*dative plur.*) ἑαυτοῦ εἰς τρίτος ἡμέρα πάρειμι.—Λέγω

He said that the king will come on the following morning.—He came leading about eight thousand horse.—When the division might be going one by one.	ὁ βασιλεὺς εἰς ὁ ἔπειμι (*pres. part.*) ἕως ἥκω.—Ἔρχομαι ἄγω ἱππεῖς εἰς ὀκτακισχίλιοι. — Ὁπότε εἰς εἷς πορεύω (*opt. mid.*) ὁ τάξις.

IV.

Prepositions governing the Genitive and Accusative.

Διά.

1. The primitive meaning of διά is "*through.*" With the genitive this meaning may be considered under two relations: I. Of space and time; II. Of cause and means.

2. I. The relation of space and time; as, τὸ ἔγχος ἦλθε διὰ τοῦ θώρακος, *the spear went through the corslet;* δι' ὀλίγου εἶναι, *to be within a little distance of;* ποταμὸς διὰ πέντε σταδίων ἀναφαινόμενος, *a river appearing five stadia off;* διὰ μακροῦ χρόνου, *after a long time;* δι' ἐνδεκάτου ἔτεος, *eleven years after.* But frequently, with ordinals, it expresses the recurrence of an action after a certain period of time; as, διὰ τρίτου ἔτεος, *every third year;* δι' ἐνάτου ἔτεος, *every ninth year.*

3. II. The relation of cause and means; as, δι' ἑαυτοῦ, *by his own means;* δι' ἀγγέλων λέγειν, *to announce by means of messengers;* διὰ τῶν ὀφθαλμῶν ὁρᾶν, *to see by means of the eyes,* &c.

4. With the Accusative διά is again to be considered under two relations: I. The relation of place; II. The relation of cause.

5. I. The relation of place; as, διὰ πόντιον κῦμα πορεύεσθαι, *to go through the ocean wave;* διὰ δώματα, *throughout the mansion.* This, however, is a usage confined to the poets, and not followed in prose. Even with the poets themselves it is not frequent. II. The

relation of cause; as, *διὰ τοῦτο, on this account; διὰ τὴν ἔριν, on account of the strife; διὰ τοὺς εὖ μαχομένους κρίνονται αἱ μάχαι, battles are decided by means of those who fight bravely.*

Genitive.

They marched through Armenia.—Thence they proceeded through the Scythini, four days' march, twenty parasangs, through a plain unto villages. — Socrates did this through the whole of his life.—They do not now suffice, though dispensing justice for a (whole) year. — He displayed during the whole time the clemency of his spirit.—This takes place, for the most part, every fifth year. —The pleasures (enjoyed) through the body.—He so far surpassed other kings, who have acquired sovereignties through their own means. — They asked the head of the village, through an interpreter.

Πορεύω (1*st aor. pass.*) διὰ ὁ Ἀρμενία. — Ἐντεῦθεν πορεύω διὰ Σκύθινοι, σταθμὸς (*accus.*) τέτταρες, παρασάγγης (*accus.*) εἴκοσι, διὰ πεδίον εἰς κώμη. — Σωκράτης διὰ πᾶς ὁ βίος οὗτος ποιέω.—Οὐ νῦν δι' ἐνιαυτὸς δικάζω ἐπαρκέω. —Διὰ πᾶς ὁ χρόνος ὁ ὁ ψυχὴ φιλανθρωπία ἐμφανίζω.—Οὗτος δὲ γίγνομαι, ὡς ὁ πολὺς (*accus. plur. neut.*) δι' ἔτος πέμπτος.—Ὁ διὰ σῶμα ἡδονή.—Τοσοῦτος (*accus. sing. neut.*) διαφέρω (2*d aor.*) ὁ ἄλλος βασιλεὺς (*gen.*), δι' ἑαυτοῦ ἄρχη κτάομαι (1*st aorist part. mid.*).—Ὁ κωμάρχης δι' ἑρμηνεὺς ἀνερωτάω.

Accusative.

To flee through the salt wave. —Through fierce conflicts. —The bark that penetrated between the Cyanean islands. — By reason of his

Φεύγω διὰ κῦμα ἅλιος.—Διὰ κρατερὸς ὑσμίνη.—Πλάτη δς διὰ Κυάνεος περάω ἀκτή.—Διὰ ὁ ἐκεῖνος μέλ-

delay.—They suffered evil on account of wicked deeds. —Are they not, then, happy through the possession of good?—Lest the Greeks attempt to fly through means of the night.—He did this through not knowing.—He seized on Thrace through means of these. — He restored those who had been exiled on account of the Lacedæmonians.

λησις. — Δι' ἀτασθαλία πάσχω (2d aor.) κακός.— Οὐκοῦν εὐδαίμων εἰμὶ δι' ἀγαθὸς (plur.) κτῆσις;— Μὴ διὰ νὺξ Ἀχαιὸς φεύγω ὁρμάω (1st aor. subj. mid.). —Οὗτος ποιέω διὰ ὁ μὴ εἰδέω (perf. infin.).—Προλαμβάνω (2d aor.) ὁ Θρᾴκη διὰ οὗτος.—Ὁ διὰ Λακεδαιμόνιος φεύγω (2d aor. part. active) κατάγω (2d aor.).

Κατά.

1. The primitive meaning of this preposition denotes a downward direction towards an object. Hence we have, in the genitive, *κατὰ σκοποῦ τοξεύειν, to shoot at a mark*, because the arrow, proceeding in a curve, descends to the mark; *κατὰ κόρρης τύπτειν, to strike at the head*, i. e., down against. Hence is deduced the signification "*with respect to*," which frequently, however, may be rendered "*against*." Thus, *κατά τινος εἰπεῖν, to say something with respect to any one*, or, if this be prejudicial, *to say something against one*. So, also, *ψεύδεσθαι κατὰ τοῦ Θεοῦ, to say something falsely of the Deity*, or *to speak falsely against the Deity*. On the contrary, *μέγιστον καθ' ὑμῶν ἐγκώμιον, the greatest compliment paid you;* literally, *with regard to you, upon you*.

2. Κατά is used, especially with the genitive, to denote motion from above downward, and then answers to the Latin *de*. Thus, *βῆ δὲ κατ' Οὐλύμποιο καρήνων, he went down from the summits of Olympus; κατ' ὀφθαλμῶν κέχυτ' ἀχλύς, darkness was poured down over his eyes; κατ' ἄκρας, from the top downward*, speaking of the

destruction of cities, whereas the Latins say *funditus delere*. Hence *κατὰ χειρὸς ὕδωρ διδόναι, to pour water upon the hands; κατὰ γῆς ἰέναι, to go beneath the earth.*

3. The following phrases are to be noticed: *εὔχεσθαι κατὰ βόος, to vow an ox; εὔχεσθαι καθ' ἑκατόμβης, to vow a hecatomb.* In such constructions as these the idea is implied of a vow offered down upon (i. e., resting upon) something as its basis. In the following, *καθ' ἱερῶν ὀμόσαι, to swear by the victim*, the reference is plainer, for the party is supposed, according to the Grecian custom, to touch the victim at the time of making the oath.

4. With the Accusative *κατά* chiefly indicates "*as relates to*," "*according to*." Thus, *κατὰ τοῦ μαντηίου ἀπόκρισιν, as regards the answer of the oracle; τὰ κατὰ Παυσανίαν καὶ Θεμιστοκλέα, the things relating to Pausanias and Themistocles.*

5. From this general meaning several others are deduced. Thus, "*on account of;*" as, *κατὰ τὸ ἔχθος τὸ Λακεδαιμονίων, on account of his hatred towards the Lacedæmonians;* literally, *in accordance with.* Hence it is often put with verbs of motion, in order to show the object of them; as, *κατὰ λῃΐην ἐκπλώσαντες, having sailed out in quest of plunder;* literally, *with reference to.*

6. *Κατά* is also joined with the accusative to denote similitude, correspondence, suitableness, &c.; as, *πατέρα τε καὶ μητέρα εὑρήσεις οὐ κατὰ Μιθραδάτην καὶ τὴν γυναῖκα αὐτοῦ, you will find your father as well as mother very different people from Mithradates and his wife;* literally, *not in accordance with.* So, also, *κατ' ἐμαυτόν, of the same kind as myself; οἱ καθ' ἡμᾶς, men of our station, of our character*, and also *our contemporaries.* And again, with comparatives; as, *μεῖζον, ἢ κατ' ἄνθρωπον, νοσεῖς, you are labouring under a malady worse than man can bear.*

7. *Κατά is* likewise joined with the accusative in defi-

nitions of place; as, *κατὰ στρατόν, in the army; κατ' Ἄργος, in Argos; κατὰ γῆν, by land; κατὰ τὸν πλοῦν, on the voyage; κατὰ Φωκαίην πόλιν, near the city of Phocæa.* Hence in Homer, *χωόμενος κατὰ θυμόν, enraged in soul.*

8. It also appears in definitions of time; as, *κατὰ τὸν πόλεμον, at the time of* (or *during*) *the war; κατὰ τὸν κατὰ Κροῖσον χρόνον, in the time of Crœsus.* Hence *οἱ καθ' ἡμᾶς, our contemporaries*, mentioned in § 6.

9. With numerals, *κατά* serves to express the same as the Latin distributives. Thus, *καθ' ἕνα, one by one, singly; καθ' ἕπτα, seven at a time;* and without numerals; as, *κατὰ μῆνα, every month; κατ' ἐνιαυτόν, every year; κατὰ πόλεις, by cities; κατὰ κώμας, by villages*, &c.

10. It is often, with its case, expressed by an adverb in English; as, *κατὰ μοῖραν, properly, fitly; κατὰ μικρόν, gradually; κατὰ κράτος, vehemently*, "with all one's might;" *κατὰ πόδα, quickly, immediately*, &c.

Genitive.

It is said respecting the initiated, that they truly pass the remaining time with the gods.—Do not thou, then, consider this with reference to men merely, but with reference to all animals and plants.—If, indeed, thou art seeking for some one thing that applies to all.—Now, then, say whether it appears so to thee with respect to all the arts.—We have these things to say concerning all the Persians.—Not even my accusers them-

Λέγω κατὰ ὁ μνέω (*perfect part. pass.*), ὡς ἀληθῶς ὁ λοιπὸς χρόνος μετὰ θεὸς διάγω.—Μὴ τοίνυν κατ' ἄνθρωπος σκοπέω μόνος οὗτος, ἀλλὰ καὶ κατὰ ζῶον πᾶς καὶ φυτόν.—Εἴπερ εἷς γέ τις ζητέω κατὰ πᾶς.—Νυνὶ εἶπω, εἰ κατὰ πᾶς ὁ τέχνη οὕτω σὺ δοκέω.—Οὗτος κατὰ πᾶς Πέρσης ἔχω λέγω.—Οὐδ' αὐτὸς ὁ

selves allege against me that I ever did any one of these things.—They utter falsehoods also against the magistrates.—They cast themselves down from the rampart.—She dropped the ambrosia and red nectar down through his nostrils.—Chilo said (it would be) a greater gain for the island to have sunk beneath the sea.— He vowed a thousand he-goats.

ἀντίδικος οὗτος πράσσω (1*st aor. infin.*) τις κατ' ἐγώ φημι. — Καὶ κατὰ ὁ ἄρχων ψεύδομαι. — Ῥιπτέω ἑαυτοῦ κατὰ ὁ τεῖχος κάτω.—Ἀμβροσία καὶ νέκταρ ἐρυθρὸς στάζω κατὰ ῥίς.—Χίλων κέρδος μέγας φημὶ ὁ νῆσος (*accus.*) κατὰ ὁ θάλασσα καταδύνω (*perfect infin. act.*).—Εὔχομαι κατὰ χίλιοι χίμαρος.

Accusative.

1. *With regard, then, to the nurture of the children, they told (me) thus much. —It appears to me a pleasing thing, that the city, as far as I am concerned, is in no respect unadorned.— As far as depended on the gods and on me, thou survivest.—In pursuance of the directions of Themistocles.—According to the customs of the country.—In my opinion. — Along the current of the stream. — They asked the herald respecting his arrival from Corinth.—The evils about to happen to the boy.— The Cretans say that it*

Κατὰ μὲν δὴ ὁ τροφὴ ὁ παῖς τοσοῦτος (*neut. plur.*) λέγω.—Ἡδὺς ἐγὼ δοκέω, ὁ πόλις μηδεὶς (*accus. sing. neut.*) κατ' ἐγὼ ἀκόσμητός εἰμι.—Ὁ (*accus. sing. neuter*) κατὰ θεός τε καὶ ἐγὼ περίειμι.—Κατὰ ὁ Θεμιστοκλῆς ἐντολή.—Κατὰ νόμος ὁ ἐπιχώριος. — Κατὰ γνώμη ὁ ἐμός. — Κατὰ ὁ ῥόος ὁ ποταμός.—Ἐπερωτάω ὁ κῆρυξ κατὰ ὁ ἀπὸ Κόρινθος ἄφιξις.—Ὁ μέλλω (*pres. part.*) γίγνομαι (2*d aor.*) κακὸς (*neuter*) κατὰ ὁ παῖς.—Κατὰ μὲν Κὰρ οὕτω Κρὴς λέγω γίγνομαι (2*d aor.*).

happened thus with regard to the Carians.

2. *He appears to me to have hastened the marriage on this account.—These separated from the other Ionians for no other reason. —In this way, then, from the name of Lycus the Lycians in course of time were (so) called. — They sailed away from no other cause, as I find, on conjecture, but on account of their hatred towards the Thessalians. — This man was originally honoured by the people, like his father Agnon. — He sent them away by tribes, not one by one.—When they were come unto that place where the horse had been fastened.—The vipers are over the whole country.—The Persians brought their vessels to land at Tamynæ, and Chæreæ, and Ægilia, of the Eretrian territory.*

3. *He produced much perplexity and alarm throughout the country and in the city.—While he was hurriedly pondering these things in mind and in soul.—Lysander, during his pre-*



Κατὰ οὗτος ἐγὼ δοκέω σπεύδω (1*st aor.*) ὁ γάμος.—Ἀποσχίζω (1*st aor. pass.*) ἀπὸ ὁ ἄλλος Ἴων οὗτος κατὰ ἄλλος (*neut.*) μὲν οὐδείς. — Οὕτω δὴ κατὰ ὁ Λύκος ὁ ἐπωνυμία Λύκος ἀνὰ χρόνος (*accus.*) καλέω (1*st aor.*).—Ἀποπλέω κατ' ἄλλος μὲν οὐδεὶς, ὡς ἐγὼ συμβάλλω (*pres. part. mid.*) εὑρίσκω, κατὰ δὲ ὁ ἔχθος ὁ Θεσσαλός. — Οὗτος ἐξ ἀρχὴ τιμάω ὑπὸ ὁ δῆμος (*gen.*), κατὰ ὁ πατὴρ Ἄγνων. —Ἀφίημι (1*st aor.*) αὐτὸς κατὰ φυλὴ, οὐ καθ' εἷς ἕκαστος. — Ὡς κατὰ οὗτος ὁ χωρίον γίγνομαι, ἵνα καταδέω (*pluperf.*) ὁ ἵππος. — Ὁ ἔχιδνα κατὰ πᾶς ὁ γῆ εἰμι.—Ὁ δὲ Πέρσης κατέχω (2*d aor.*) ὁ ναῦς κατὰ Ταμύναι, καὶ Χοιρέαι, καὶ Αἰγιλία ὁ Ἐρετρικὸς χώρα.



Πολὺς ἀπορία καὶ ἔκπληξις κατὰ ὁ ἀγρὸς (*plur.*) καὶ ἐν ὁ πόλις ποιέω.—Ἕως οὗτος ὁρμαίνω κατὰ φρὴν καὶ κατὰ θυμός.—Λύσανδρος, κατὰ ὁ πρότερος νευ-

vious command of the fleet, gained the naval victory at Notium.—Let all my companions in years pursue.—He attained unto this the most of his contemporaries.—Lycurgus is said to have been contemporary with the Heraclidæ.—They received their monthly pay.

μαχία, νικάω ὁ ἐν Νότιον ναυμαχία (*accus.*).—Ἀφίημι (2*d aor. imperat.*) πᾶς ὁ κατ' ἐγὼ διώκω.—Τυγχάνω (2*d aor.*) οὗτος (*gen.*) μάλιστα ὁ καθ' ἑαυτοῦ.—Λυκοῦργος κατὰ ὁ Ἡρακλείδης λέγω γίγνομαι (2*d aor.*).—Ὁ κατὰ μὴν κέρδος λαμβάνω (2*d aor.*).

Ὑπέρ.

1. The primitive meaning of this preposition is "*above*," "*over*," "*beyond.*" Thus, ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος, *the sun moving above us and our dwellings;* ὑπὲρ πολλῶν, *beyond many.* Hence, also, it is employed in speaking of the sites of towns and places on rivers or the sea, because they are higher than it; as, λιμὴν, καὶ πόλις ὑπὲρ αὐτοῦ, *a harbour, and a city upon it.*

2. From the primitive meaning is deduced that of "*for*," "*in behalf of*," when a person is supposed to go, as it were, in front of or beyond another, and occupy a place which the latter would otherwise have been compelled to fill; and in this way to act for or in behalf of that one. Thus, θύειν ὑπὲρ τῆς πόλεως, *to sacrifice in behalf of the state;* μάχεσθαι ὑπέρ τινος, *to fight for one;* τιμωρεῖν ὑπέρ τινος, *to punish for one.* Hence δεδιέναι ὑπέρ τινος, *to fear for one.*

3. Connected with this is the meaning "*on account of;*" as, ἔριδος ὕπερ, *on account of strife;* ἀλγέων ὕπερ, *on account of sorrows;* ὑπὲρ τοῦ μὴ ποιεῖν τὸ προστατόμενον, *in order not to do what was ordered.*

4. From the same source arises also the meaning "*for the sake of*," as used in prayers. Thus, καί μιν

ὑπὲρ πατρὸς καὶ μητέρος καὶ τέκεος λίσσεο, and entreat him for the sake of his father, and mother, and offspring.

5. With the accusative, *ὑπέρ* has the meaning of "*over*," as in the genitive; as, *ῥιπτέουσι ὑπὲρ τον δόμον, they fling it over the house;* and also the force of "*above;*" as, *ὑπὲρ τὰ τεσσερήκοντα ἔτη, above forty years.* So, also, *ὑπὲρ μόρον, more than destiny requires;* literally, *above destiny; ὑπὲρ λόγον, above all description.*

Genitive.

The mountain above Tegea.—They discharged their arrows over the heads of those in front.—The things above our eyes.—Above the village was a hill.—The Thracians above the Chersonesus and Perinthus.—They afford themselves unto the magistrates to make use of, if they need anything in behalf of the common (weal).—I asked of thee, in behalf of the soldiers, what thou hadst promised unto them.—Freedom, on account of which I deem you happy.

Ὁ ὄρος ὑπὲρ ὁ Τεγέα.—Τοξεύω ὑπὲρ ὁ πρόσθεν.—Ὁ ὑπὲρ ὁ ὄμμα.—Ὑπὲρ ὁ κώμη γήλοφός εἰμι.—Ὁ θρᾷξ ὑπὲρ Χερρόνησος καὶ Πειρινθος.—Παρέχω ἑαυτοῦ ὁ ἄρχων χράομαι, ἐάν τις δέομαι (*subj.*) ὑπὲρ ὁ κοινός.—Ἀπαιτέω (*imperf.*) σὺ (*accus.*) ὑπὲρ ὁ στρατιώτης ὃς (*neut. plural*) ὑπισχνέομαι (*2d aor.*) αὐτός.—Ἐλευθερία, ὑπὲρ ὃς σὺ ἐγὼ εὐδαιμονίζω.

Accusative.

In the plain beyond Selymbria.—Another to those beyond military years.—He said he was more than forty years old.—Unless they shall be more than half.——I laboured beyond my

Ἐν ὁ πεδίον ὑπὲρ Σηλυμβρία.—Ἄλλος (*neuter*) ὁ ὑπὲρ ὁ στρατεύσιμος ἔτος.—Λέγω εἰμὶ ὑπὲρ τεττεράκοντα ἔτος ἀπὸ γενεά.—Εἰ μὴ ὑπὲρ ἥμισύς (*neuter*) εἰμι.—Ὑπὲρ δύναμις

strength. — Lest, even beyond what fate requires, thou mayest come to the mansion of Pluto.

πονέω.—Μὴ καὶ ὑπὲρ μοῖρα δόμος Ἄϊδς εἰσαφικνέομαι (2*d aor. subj.*).

V.

Preposition governing the Dative and Accusative.

Ἀνά.

1. The primitive meaning of this preposition is directly opposite to that of *κατά*, and denotes *motion upward.* Hence its original signification is "*up*," "*upon*," &c. This, however, seldom occurs, and derivative meanings are more commonly found.

2. Ἀνά governs a dative in the epic and lyric poets only (including under the latter head the choral songs of the Greek drama); as, *χρυσέῳ ἀνὰ σκήπτρῳ, on the top of a golden sceptre; χρυσέαις ἀν' ἵπποις, in a golden chariot*, carrying with it the idea of being mounted on high; *ἀνὰ νανσίν, in ships*, i. e., *up on* ships.

3. Elsewhere *ἀνά* governs the accusative, and, besides the meaning of "*up*," "*up on*," "*upon*," expresses, I. "*Against*" or "*towards*," indicating a motion or direction upward, or from the end to the beginning, or from within to without, &c. Thus, *ἀνὰ τὸν ποταμόν, up against the current;* literally, *up the river; ἀνὰ πρόθυρον τετραμμένος, turned towards the forecourt.* II. A duration or continuance of both time and space; as, *ἀνὰ τὸν πόλεμον, throughout the war;* more literally, "*up along* the whole war," i. e., from the period of speaking to the beginning of the war, the mind travelling back over the past. So *ἀνὰ ἡμέραν, daily; ἀνὰ δῶμα, through the mansion*, i. e., "*up* and down the mansion," &c.

4. With numerals it makes them distributive; as, *ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs each day.*

5. In such expressions as *ἀνὰ κράτος, with strength; ἀνὰ τάχος, with speed,* we find something analogous to our English idiom, "*at the top* of one's strength," "*at the top* of one's speed," &c.

Dative.

Thus the father slept quietly on the summit of Gargarus.—In the middle of the shield shone forth the bright orb of the sun, in winged car.—A crowd of Centaurs came armed with (i. e., *brandishing on high*) *fir-trees, and with grassy chaplets* (*on their brows*).—*The eagle sleeps on the top of the sceptre of Jove.*

Ὡς ὁ μὲν ἀτρέμας εὕδω (*imperf.*) πατὴρ ἀνὰ Γάργαρος ἄκρος.—Ἐν μέσσῃ καταλάμπω σάκος· φαέθων κύκλος ἠλίοιο ἵππος (*plur. fem.*) ἀνὰ πτερόεις.—Ἀνὰ δ' ἐλάτῃ, στεφανώδης τε χλόη, θίασος μόλω (*2d aor.*) Κένταυρος.—Εὕδω δ' ἀνὰ σκῆπτρον Ζεὺς αἰετός.

Accusative.

Having lifted them on high, he placed them on a tamarisk.—It is not possible to sail up the river in any way.—The passage up from the sea against the current is one of seven days.—Throughout the whole day.—To sacrifice during each day.—To wander through (i. e., *up and down*) *the mountains.—Throughout the whole land.—He was unable to keep his army in the level country, on account of the cavalry of*

Ὑψόσε ἀείρω (*1st aor. part.*) τίθημι ἀνὰ μυρίκη.—Ἀνὰ ὁ ποταμὸς οὐκ οἷός τέ εἰμι πλέω οὐδεὶς τρόπος.—Ὁ ἀνάπλους ἀπὸ θάλασσα ἕπτα ἡμέρα εἰμὶ ἀνὰ ὁ ποταμός.—Ἀνὰ πᾶς ἡμέρα.—Θύω ἀν' ἕκαστος ἡμέρα.—Πλανάω (*mid.*) ἀνὰ ὁ ὄρος.—Ἀνὰ πᾶς ὁ γῆ.—Ἀνὰ ὁ πεδίον (*plur.*) οὐκ δύναμαι στρατεύω (*mid.*),

Pharnabazus.—Six companies of a hundred men each.—Xenophon thereupon separated (from the rest) the rearmost divisions, of two hundred men each.	διὰ ὁ Φαρνάβαζος ἱππεία. —Ἓξ λόχος ἀνὰ ἑκατὸν ἀνήρ. — Ὁ δὲ Ξενοφῶν ἀφαιρέω (2d aor.) ὁ τελευταῖος τάξις, ἀνὰ διακόσιοι ἀνήρ.

VI.

Prepositions governing the Genitive, Dative, and Accusative.

Ἀμφί.

1. The primitive meaning of this preposition is "*around*," "*about*," "*round about*."

2. With the Genitive ἀμφί has its primitive meaning; as, *οἱ ἀμφὶ ταύτης οἰκοῦσι τῆς πόλιος, who dwell around this city;* with this same case, also, it has the signification of "*concerning*," which it shares with περί; as, ἀποπέμπομαι ἔννυχον ὄψιν, ἂν περὶ παιδὸς ἐμοῦ, ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὀνείρων εἶδον, *I turn me with horror from the nocturnal vision, which I saw in dreams concerning my son, and concerning my beloved daughter Polyxena.*

3. With the Dative it signifies "*around*," "*about*," in answer to the question "*where?*" even when the whole thing is not covered; as, ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε, *fling the broad bands of iron around his sides; ἱδρώσει μέν τεν τελαμὼν ἀμφὶ στήθεσσιν, the strap shall be moist with perspiration about the breast of each one.*

4. Sometimes the case which is governed by the preposition does not express the thing about which something else is, but that which is about the latter; as, ἀμφὶ πυρὶ στῆσαι τρίποδα, *to set the tripod on the fire, so that the latter blazes around it;* ἀμφὶ κλάδοις ἕζεσθαι, *to sit surrounded with boughs.* Hence, when a place is only generally expressed; as, ἤριπε δ' ἀμφ' αὐτῷ, *he fell beside him;* ἀμφὶ τραπέζαις κρέα διεδάσαντο, *they di-*

vided the flesh around the table, i. e., the table where several sat, consequently in different places; *ἀμφὶ δίναις Εὐρίπου, near the eddies of the Euripus.*

5. It has also, with the dative, the signification of "*concerning*," whence are deduced the kindred meanings "*on account of*," "*about*," "*through*," &c. Thus, *τοὺς μὲν Ἀτρειδῶν κάτα, τοὺς δ' ἀμφ' Ὀδυσσεῖ, some against the Atridæ, and some about Ulysses; τοιῆδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν, to suffer woes for a long time about such a woman.* Hence *ἀμφὶ τάρβει, through fear.*

6. With the Accusative *ἀμφί* denotes "*about*," in answer to the questions "*where?*" and "*whither?*" and also to the question "*when?*" as, *ἀσπίδ' ἀμφὶ βραχίονα κουφίζων, wielding lightly the shield about his arm; ἀμφὶ ψάμμαθον ἐκβεβλῆσθαι, to be cast out into the sand*, so that the sand surrounds the body; *ἀμφὶ μέσον τῆς ἡμέρας, about midday.*—With numerals, also, it signifies "*about*;" as, *ἀμφὶ τοὺς δισχιλίους, about two thousand.*

7. Ἀμφί frequently stands in this sense with the accusative, not to signify a surrounding, but only to denote a place generally. Thus, *ἀμφί τε ἄστυ ἕρδομεν ἱρὰ θεοῖσιν, we offer sacrifices to the gods throughout the whole city*, i. e., all around throughout the city. So *ἀμφὶ Θρήκην, anywhere in Thrace*, i. e., in the whole of Thrace, round about.

8. To this head belongs the phrase *οἱ ἀμφί* or *περί τινα.* It means,

I. The person signified by the proper name, with his companions, followers, &c.; as, *καὶ οἱ ἀμφὶ Πεισίστρατον ἀπικνέονται ἐπὶ τῆς Ἀθηναίης ἱερόν, and Pisistratus, with his troops, comes to the Temple of Minerva.* So *οἱ περὶ Θρασύβουλον, Thrasybulus with his followers; οἱ ἀμφὶ Ὀρφέα, Orpheus with his scholars*, &c.

II. Sometimes this phrase signifies merely the person whom the proper name expresses, but only in later writers. Thus, *Arrian* (*Exp. Al.*, p. 385), *οἱ ἀμφὶ* Κρατερόν, *Craterus;* and again, *Ælian* (*V. H.*, 1, 16), *οἱ ἀμφὶ τὸν* Κρίτωνα *καὶ* Σιμμίαν *καὶ* Φαίδωνα, *Crito, and Simmias, and Phædo.* This usage occurs particularly in the later grammarians.

III. Sometimes the phrase denotes principally the companions or followers of the person indicated by the proper name, the latter being merely mentioned in order to express the former more definitely. Thus (*Xen.*, *Hist. Gr.*, 7, 5, 12), *οἱ περὶ* Ἀρχίδαμον, *the companions of Archidamus.*

Genitive.

Thou hast seen the dark depths round about Tartarus. — Thou hast come in season, in order that thou mayest hear the trial respecting thy father.—Such things have I to tell thee about thy deceased daughter. — I happened to be on my way from the country, wanting to hear the things about both thee and Orestes. — We heard the report about thee. —Thou knowest all things, then, about my marriage.

Ὁράω κνεφαῖος ἀμφὶ Τάρταρος βάθος. — Εἰς καιρὸς ἥκω (*pres.*), ὅπως ὁ δίκη (*gen.*) ἀκούω (1*st aorist subj.*) ὁ ἀμφὶ ὁ πατήρ.— Τοιόσδε ἀμφὶ σὸς λέγω (*pres.*) παῖς θνήσκω (2*d aorist part.*). — Τυγχάνω (*imperfect*) ἀγρόθεν βαίνω (*pres. part.*), πυνθάνομαι (2*d aor.*) δέομαι ὅ τε ἀμφὶ σὺ, ὅ τε ἀμφὶ Ὀρέστης.— Ἀκούω ὁ ἀμφὶ σὺ λόγος. —Πᾶς εἰδέω (*perf. mid.*) ἄρα ἀμφὶ ἐμὸς γάμος (*plural*).

Dative.

The golden braid lying around her head.—Thou wilt lie

Χρυσοῦς ἀμφὶ κρὰς κεῖμαι πλόκος. — Κεῖμαι μαστὸς

about thy mother's breasts.—(The things) which thou reproachest unto my father, at this tomb.—The wretched daughter of Tyndarus cried aloud on account of the fear of death. — She will place the ornament around her golden hair.—With powerful strength strike (them) around his hands.—Art thou weaving some artifice for me?—Weeping throughout the night-watches kept on thy account.

μήτηρ ἀμφὶ σός.—Ὃς ἀμφὶ τύμβος ὅδε ὀνειδίζω πατήρ. — Θάνατος δ' ἀμφὶ φόβος Τυνδαρὶς ἰακχέω τάλας.—Ξανθὸς δὲ κόμη τίθημι ὁ κόσμος. — Ἀμφὶ χεὶρ ἐγκρατὴς σθένος θείνω.—Ἦ δόλος τις ἀμφὶ ἐγὼ πλέκω;—Ὁ ἀμφὶ σὺ κλαίω (*fem.*) λαμπτηρουχία (*accus.*).

Accusative.

When the old men sit around the sacred water of Pirene.—As when in heaven the stars shine bright around the refulgent moon.—An army was being collected around the river Pactolus. — The king himself inspects those round about his own place of residence.—They come about suppertime unto their tents.—And it was now about full-market-time.—About one hundred and twenty thousand men. — Thereupon Ajax and King Idomeneus, Teucer, and Meriones, and Me-

Ἔνθα παλαιὸς θάσσω ἀμφὶ Πειρήνη ὕδωρ. — Ὡς ὅτε ἐν οὐρανὸς ἄστρον φαεινὸς ἀμφὶ σελήνη φαίνω ἀριπρεπής.— Συλλέγω δὲ στράτευμα ἀμφὶ ὁ Πακτωλὸς ποταμός.—Ὁ δὲ βασιλεὺς ὁ ἀμφὶ ὁ αὐτοῦ οἰκησις αὐτὸς ἐφοράω. — Ἀφικνέομαι ἀμφὶ δόρπιστος ἐπὶ ὁ σκήνη. — Καὶ ἤδη εἰμὶ ἀμφ' ἀγορὰ πλήθω (*pres. part. act.*).—Ἀμφὶ ὁ δώδεκα μυριὰς ἀνήρ.—Ὁ μὲν ἄρ' ἀμφὶ Αἴας καὶ Ἰδομενεὺς ἄναξ, Τεῦκρος, Μηριόνης τε, Μέγης τ' ἀτ-

ges, equal to Mars, together with their followers, set in order the battle. — He was, when he died, about fifty years old.—Thou sayest, observed Cyrus, that the infantry are nearly about the half.

ἄλαντος Ἄρης, ὑσμίνη ἀρτύνω (*imperf.*).—Εἰμὶ δὲ ὅτε τελευτάω ἀμφὶ ὁ πεντήκοντα ἔτος.—Λέγω σύ, φημι ὁ Κῦρος, πεζός (*neuter*) εἰμι σχέδον ἀμφὶ ὁ ἥμισυς (μέρος).

Ἐπί.

1. The primitive meaning of ἐπί is "*upon*," whence various kindred meanings arise.

2. With the Genitive it signifies "*on*," "*at*," "*in*," or "*near*;" as, ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, *upon the public altars of the city;* ἐπὶ κρατὸς λιμένος, *at the head of the creek;* ἑστεῶτες ἐπὶ τῶν θυρέων, *standing near the doors.* Hence the phrase ἐπὶ τῶν τομίων ὀμνύναι, *to stand near and swear by the entrails.*

3. It is also used in answer to the question "*whither?*" as, πλεῖν ἐπὶ Σάμου, *to sail towards Samos* (i. e., literally, *to sail upon Samos*); ἐπὶ Σάρδεων φεύγειν, *to flee towards Sardis.* Hence ὁδὸς ἡ ἐπὶ Καρίης φέρουσα, *the road that leads to Caria.*

4. In definitions of time ἐπί has the meaning of "*during*," "*under*," &c.; as, ἐπὶ Κέκροπος, *during the time of Cecrops* (i. e., resting *upon* this period as a species of base); ἐπ' εἰρήνης, *in time of peace;* ἐπὶ τῶν ἡμετέρων προγόνων, *in the days of our forefathers.*

5. It has frequently also the force of the Latin *de*, and denotes "*of*," "*concerning*," &c.; as, ὅπερ ἐπὶ τῶν δούλων ἐλέγομεν, *what we were remarking concerning the slaves* (literally, "were speaking *upon* the subject of the slaves").

6. With the verbs "*to name*," "*to be named*," &c., it has the meaning of "*after*," "*from*;" as, ὀνομάζεσθαι

ἐπί τινος, to be named after one (literally, "to be named *upon* one").

7. It often expresses a connexion, accompaniment, provision, &c., either with things or with persons; as, *ἐπὶ σμικρῶν λόγων, with a few words; καθῆστο Κάδμου λαὸς ἀσπίδων ἔπι, the people of Cadmus had sat down arrayed with shields; ἐπὶ προσπόλου μιᾶς χωρεῖν, to go accompanied by a single maid-servant.* Hence is deduced the meaning of "*before;*" as, *ἐπὶ μαρτύρων, before witnesses; ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν, they swore in the presence of the generals*, &c.

8. In this way the following phrases appear to have originated: *ἐφ' ἑαυτοῦ, by himself, peculiarly; ἐπὶ σφῶν αὐτῶν, by themselves, unmixed with others*, &c. Hence *ἐφ' ἑαυτοῦ οἰκεῖν*, when said of states, means *to live by themselves, not dependant upon others, but having a constitution of their own.*

9. Ἐπί is also used in the genitive with numerals; as, *ἐπὶ τριῶν στῆναι, to stand three deep; ἐπὶ τεσσάρων, four deep; ἐφ' ἑνὸς ἡ κατάβασις ἦν, the descent was by one at a time.*

10. With the Dative *ἐπί* denotes, in particular, subordination, the being in the power of any one, &c. Thus, *τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, of the things that are, some are in our power* (under our control), *others are not in our power; ἐπὶ μάντεσιν εἶναι, to be dependant upon soothsayers; ποιεῖν τι ἐπί τινι, to submit a thing to any one's judgment; τὸ ἐπ' ἐμοί, as far as depends upon me.*

11. With the dative *ἐπί* also denotes condition, especially in the phrase *ἐφ' ᾧ* or *ἐφ' ᾧτε, upon condition.* That also is regarded as a condition, on account of which, in order to obtain it, something is done which is the price or the foreseen result of the action. Thus, *ἐπὶ δώροις, on account of promised gifts; δώρῳ ἐπὶ μεγάλῳ, for a large gift; ἐπὶ μόσχῳ ᾄδειν, to sing for the*

price of a calf; ἐπὶ τούτοις μόνοις ζῆν, *to live upon condition of having this only;* χώραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ, *to consecrate a territory to Apollo, on condition of its remaining entirely uncultivated.*

12. Hence it frequently expresses an object or aim, inasmuch as this is the condition upon which the action is performed. Thus, μὴ κλῶπες ἐπὶ δηλήσει φανέωσι ὑμῖν, *lest thieves appear to you in order to do you mischief;* οὐκ ἐπὶ τέχνῃ ἔμαθες, *you have not learned it in order to exercise it as a profession;* ἄγειν τινὰ ἐπὶ θανάτῳ, *to lead one away to execution.*

13. From this is deduced the meaning "*on account of;*" as, φρονεῖν ἐπί τινι, *to pride one's self on account of anything;* θαυμάζεσθαι ἐπί τινι, *to wonder on any account,* &c.

14. Sometimes, also, it signifies "*at,*" "*in,*" or "*near,*" as a definition of place; as, ἐπὶ τῷ Ἀλήκτι ποταμῷ, *at the river Alex;* and sometimes it is employed to express generally a combination or coexistence. To this latter head belong the phrases ζῆν ἐπὶ παισίν, *to live, having children;* ζῆν ἐπ' ἴσοισιν, *to live upon a footing of equal rights with others;* ἐπὶ δυσκλείᾳ, *with disgrace;* καθῆσθαι ἐπὶ δάκρυσι, *to sit down in tears,* &c.

15. Frequently ἐπί, when thus construed, signifies not so much a being together as an immediate following upon, or connexion of time and space; as, ἀνέστη ἐπ' αὐτῷ Φεραύλας, *Pheraulas arose immediately after him;* ὄγχνη ἐπ' ὄγχνῃ γηράσκει, *pear after pear grows ripe.*

16. In many cases ἐπί with the dative has the same or a similar signification with the genitive; as, ἐπὶ χθονί, *on the earth;* ἐπὶ νυκτί, *in the night,* &c.

17. With the Accusative ἐπί signifies particularly "*upon,*" "*against,*" "*unto,*" &c., in answer to the question "*whither?*" in those cases where, in Latin, *in* is put with the accusative; as, ἀναβαίνειν ἐφ' ἵππον, *to mount upon horseback;* ἀναβαίνειν ἐπὶ θρόνον, *to ascend*

a throne; ἐπί τινα μηχανᾶσθαι, to contrive against one. So in *ἐπὶ πόδα ἀναχωρεῖν, to retreat*, where the Greeks seem to have had in view the return into the place which the foot previously occupied. Hence *ἐπί* is often put after verbs of motion with substantives which do not denote a place, but an action, which is the end of one's going; as, *λέναι ἐπὶ θήραν, to go upon a hunt; λέναι ἐπὶ ὕδωρ, to go in quest of water; ἐπὶ τί, to what end? wherefore?* Sometimes, however, we find *ἐπί* with the accusative after verbs of rest, but then motion is always implied with the preposition. Thus, *ἵζεσθαι ἐπί τι, to go anywhere in order to seat one's self there; κεῖσθαι ἐπὶ ἀριστερά, to be carried to the left and lie there; ἐπὶ τὰ τείχη ἀντιπαρετάσσοντο, they were drawn up against them on the walls*, where the idea of *ἀναβάντες, having ascended*, is implied in *ἐπὶ τὰ τείχη*.

18. With definitions of time it answers to the question "*how long?*" as, *ἐπὶ χρόνον, for some time; ἐπὶ δύο ἡμέρας, for two days.* It is also used with definitions of space; as, *ἐπὶ τεσσαράκοντα στάδια, for the space of forty stadia.* With numerals it denotes "*about;*" as, *ἐπὶ τριακόσια, about three hundred.*

Genitive.

1. *Upon the loftiest summit of woody Samos. — The third day, sitting upon his chariot, he was prosecuting his march. — During as long time as he remained in command.—Having sent a messenger, he ordered (them) to wait there at the river. — Having mounted on horseback, they fled.— The ship that fled towards*

'Επ' ἄκρος κορυφή Σάμος (*fem.*) ὑλήεις.—'Ο δὲ τρίτος ἡμέρα (*dat.*) ἐπὶ ὁ ἅρμα κάθημαι ὁ πορεία ποιέω.—"Οσος χρόνος (*accus.*) ἐπὶ ὁ ἀρχὴ μένω.—Πέμπω (1*st aor.*) ἄγγελος κελεύω αὐτοῦ μένω (1*st aor.*) ἐπὶ ὁ ποταμός. — 'Αναβαίνω (2*d aor.*) ἐφ' ἵππος (*plur.*) φεύγω.—'Ο δὲ ἐπὶ ὁ 'Ελ-

the Hellespont escaped, and, having come to Athens, announces the blockade. — The Athenians weighed anchor for Chios.—The peace in the time of Antalcidas. — This prodigy happened in my time.—Half of the water flows towards Egypt, the other half towards Ethiopia.—In the reign of Cyrus.—In the archonship of Eucleides.—The war began in his time.

λήσποντος φεύγω (2*d aor. part.*) ναῦς διαφεύγω (2*d aor.*), καὶ ἀφικνέομαι (2*d aor.*) ἐς ὁ Ἀθῆναι ἐξαγγέλλω ὁ πολιορκία.—Ἀνάγω (*imperf. mid.*) ὁ Ἀθηναῖος ἐπὶ ὁ Χίος (*fem.*). —Ὁ ἐπ' Ἀνταλκίδας εἰρήνη.—Γίγνομαι (2*d aor.*) ἐπ' ἐγὼ οὗτος ὁ τέρας.—Ὁ μὲν ἥμισυς (μέρος) ὁ ὕδωρ ἐπ' Αἴγυπτος ῥέω, ὁ δ' ἕτερος ἥμισυς ἐπὶ Αἰθιοπία.—Ἐπὶ Κῦρος βασιλεύω (*pres. part.*).—Ἐπ' Εὐκλείδης ἄρχων.—Ἐπ' ἐκεῖνος ἄρχω (1*st aorist mid.*) ὁ πόλεμος.

2. *It appeared to him to be now a fit time to introduce a conversation about this. —They laughed about these things.—What we were saying about the slaves. — Speaking about the handsome boy.—Libya is said to have its name from Libya, an indigenous female; and Asia from the wife of Prometheus.—The silver which Gyges consecrated is called after the one who consecrated (it).—And from thee escapes no one among mortal men.—They swore in the presence of the generals.*

Καιρὸς οὖν αὐτὸς δοκέω εἰμὶ νῦν ἐμβάλλω (2*d aor.*) ἐπὶ οὗτος λόγος.—Ἐπὶ οὗτος γελάω (1*st aor.*).—Ὅσπερ ἐπὶ ὁ δοῦλος λέγω.—Ἐπὶ ὁ καλὸς παῖς λέγω (*nom. sing.*). — Ὁ Λιβύη λέγω ἔχω ὁ ὄνομα ἐπὶ Λιβύη, γυνὴ αὐτόχθων· ὁ δὲ Ἀσία ἐπὶ ὁ Προμηθεὺς γυνή.—Ὁ ἄργυρος, ὃς ὁ Γύγης ἀνατίθημι (1*st aorist*), καλέω ἐπὶ ὁ ἀνατίθημι (2*d aor. part.*).—Καὶ σὺ (*accus.*) φύξιμός (εἰμι) οὐδεὶς ἡμέριος ἐπ' ἄνθρωπος.—Ἐπόμνυμι (1*st aor. mid.*) ἐπὶ ὁ στρατηγός.

Dative.

Whenever thou mayest wish to enter unto me, it shall be in thy power.—They desire the empire of Asia to be under their own control.—He deliberates in what way he shall never any longer be under his brother's control, but shall reign in his stead.—Upon these conditions they gave and took pledges. — They know on what conditions Cyaxares leads them as allies.—He said that he wished to make a league, on the condition that neither he himself injure the Greeks, nor they burn the villages.—They said they had not been hired on this account. — If we shall now depart, we will appear to depart with a view to war.—I received blows once on account of one decision. — He subdued the Phrygians in the Greater Phrygia.—He buried (him) at the gates.—There is an island near the Laconian territory.—Themiscyra, on the river Thermodon.

Ὁπόταν βούλομαι εἶσειμι ὡς ἐγὼ (*accus.*) ἐπὶ σύ εἰμι. — Ἐπιθυμέω ὁ ἀρχὴ ὁ Ἀσία γίγνομαι (*2d aor.*) ἐφ' ἑαυτοῦ. — Βουλεύω (*mid.*) ὅπως μήποτε ἔτι εἰμὶ ἐπὶ ὁ ἀδελφὸς, ἀλλὰ βασιλεύω ἀντ' ἐκεῖνος.— Ἐπὶ οὗτος δίδωμι (*2d aor.*) καὶ λαμβάνω (*2d aor.*) ὁ πιστόν.—Ἵσημι ἐφ' ὃς αὐτὸς Κυαξάρης ἄγω (*mid.*) σύμμαχος. — Λέγω ὅτι σπένδω (*1st aorist mid.*) βούλομαι (*optat.*) ἐφ' ὃς μήτ' αὐτὸς ὁ Ἕλλην ἀδικέω (*present infin.*), μήτ' ἐκεῖνος καίω (*pres.*) ὁ κώμη.—Μισθόω (*1st aor. infin.*) οὐκ ἐπὶ οὗτός φημι. — Εἰ νῦν ἄπειμι (*pres.*) δοκέω ἐπὶ πόλεμος ἄπειμι. — Ἐπὶ εἷς ποτε δίκη πληγὴ λαμβάνω (*2d aor.*). — Καταστρέφω (*1st aor. mid.*) μὲν Φρὺξ, ὁ ἐπὶ ὁ μέγας (*positive*) Φρυγία. — Θάπτω ἐπὶ ὁ θύρα.— Νῆσός εἰμι ἐπὶ ὁ Λακωνικός (*fem.*). — Θεμισκύρα ἐπὶ Θερμώδων ποταμός.

Accusative.

He takes refuge upon a certain hill.—They came unto Trapezus.—Having turned away, he proceeded unto the sea.—He sent the soldiers away to their own cities.—The state began to incline to the worse.—Proceeding against each one of these nations. — Having started up, he will excite against himself a barking of the hounds.—To hold the spears upon the right shoulder.—He went to and sat down upon the throne. —For a generation of men. — They proceeded in this way for three days.—Does not this river flow through the city, having a breadth of more than two stadia?

Ἐπὶ λόφος τις καταφεύγω. —Ἐπὶ Τραπεζοῦς ἀφικνέομαι (2d aor.).—Ἀποστρέφω, πορεύω (*imperf. mid.*) ἐπὶ ὁ θάλασσα.—Ὁ στρατιώτης ἀφίημι ἐπὶ ὁ ἑαυτοῦ πόλις. — Ὁ πόλις ἐπὶ ὁ κακὸς (*neut.*) κλίνω (*imperf.*).—Ἐφ' εἷς ἕκαστος οὗτος ὁ ἔθνος εἶμι (*nom. plur.*).—Ἀναΐσσω, ἐφ' αὐτοῦ ὑλαγμὸς ποιέω ὁ κύων. —Ὁ δόρυ ἐπὶ ὁ δεξιὸς ὦμος ἔχω.—Καθίζω ἐπὶ ὁ θρόνος. — Ἐπ' ἄνθρωπος γενεά.—Πορεύω (*middle*) οὕτως, ἐπὶ τρεῖς ἡμέρα.—Ὁ δὲ ποταμὸς οὗτος οὐ διὰ μέσος ὁ πόλις ῥέω, πλάτος ἔχω πολὺς ἢ ἐπὶ δύο στάδιον;

Μετά.

1. The leading idea in this preposition is connexion, either in a greater or less degree. It is weaker, however, in this respect than σύν.

2. With the Genitive μετά signifies "*with*," "*together with;*" as, καθῆσθαι μετὰ τῶν ἄλλων, *to sit down along with the rest.* Hence μετά τινος εἶναι, *to be on any one's side.* With the words "*to contend, fight, carry on war,*" μετά expresses the side which is favoured; as, ἐπολέμησαν μετὰ τῶν συμμάχων πρὸς ἀλλήλους, *they waged war along with their allies against one another.*

3. Hence arise various constructions, the basis of which is the idea of a connexion, which in other languages is differently expressed. Thus, *μετὰ πολιτείας εἶναι, to have a regular government; μετὰ τοῦ λόγου, under the guidance of reason; μετὰ τῶν νόμων, agreeably to the laws; μετὰ κινδύνων, in the midst of dangers; μετὰ παιδιᾶς καὶ οἴνου, in jest and drunkenness.*

4. With the Dative it occurs in the poets only, with the meaning of "*among*," "*with*;" as, *μετὰ δὲ τριτάτοισιν ἄνασσεν, and he was reigning among the third* (generation); *μετὰ στρατῷ, among the army; νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ ἧμαι, and now I am sitting amid your assembly.* Hence arises the general meaning of "*in*;" as, *πηδάλιον μετὰ χερσὶν ἔχοντα, holding the rudder in his hands; ἄλλην μῆτιν ὕφαινε μετὰ φρέσιν, he wove another plan in mind.*

5. With the Accusative it denotes "*after*," of which instances everywhere occur. Thus, *μετὰ ταῦτα, after these things; μετὰ τὸν ἄνθρωπον, after the man*, &c. Hence, also, *ἕπεσθαι μετά τινα, to follow after one.* This literal following was transferred to a figurative following, or guiding one's self by the example of another. Thus, *μετὰ σὸν καὶ ἐμὸν κῆρ, agreeably to thy sentiment and mine; μετὰ κλέος ἔρχεσθαι, to go for glory*, i. e., where glory called him (*Il.*, 11, 227).

6. It is likewise joined, by the Attics particularly, with *ἡμέρα* alone, or with an ordinal number; as, *μεθ' ἡμέραν, in the daytime; μετὰ τρίτην ἡμέραν, on the third day.*

7. In Homer, especially, it means "*unto*," "*among*;" as, *μετὰ δαῖτα, unto a banquet; μεθ' ὅμιλον, among the throng.*

Genitive.

I wish to suffer with this one here.—Of the Barbarians

Μετὰ δδε πάσχω ὁ ἐθέλω.—
Ὁ μετὰ Κῦρος βάρβαρός

with Cyrus there were one hundred thousand. — The soldiers who were with Eteonicus in the (island) Chios were thus supported.— With many thanks would this have been willingly given to the state.—They do not lie unhonoured in oblivion.—And in no long time the disease descended to the breast with a severe cough.—Others with fraud and art have become superior to their enemies. — The King of the Indians says that he will side with him who is wronged.—We will endeavour to excel by means of virtue.

εἰμι δέκα μυριάς.—Ὁ ἐν ὁ Χίος (*fem.*) μετὰ ὁ Ἐτεόνικος στρατιώτης· εἰμὶ (*pres. part.*) οὕτω τρέφω. —Μετὰ πολὺς χάρις οὗτος ἂν ἀσμένως δίδωμι (1*st aor.*) ὁ πόλις.—Οὐ μετὰ λήθη ἄτιμος κεῖμαι.—Καὶ ἐν οὐ πολὺς χρόνος καταβαίνω (*imperf.*) ἐς ὁ στῆθος (*plur.*) ὁ πόνος, μετὰ βὴξ ἰσχυρός.—Ἄλλος μετὰ δόλος καὶ τέχνη περιγίγνομαι (2*d aor.*) ὁ ἐχθρός (*gen.*).—Ὁ ὁ Ἰνδὸς βασιλεύς φημι μετὰ ὁ ἀδικέω (*pres. part.*) εἰμί.—Πρωτεύω μετ' ἀρετὴ πειράω.

Dative.

He was labouring among the foremost. — Conspicuous among the Trojan matrons and virgins.—I will devour "Nobody" the last among his associates.—He held the lightning in his hands.—Father Jove! if ever before this I aided thee among the immortals. —Jove establishes friendship between both parties. — Helen sat among her maid-servants. — To con-

Μετὰ πρῶτος πονέω.—Ἰδαῖος γυνὴ πάρθενος τ' ἀπόβλεπτος μέτα.—Οὔτις ἐγὼ πύματος ἔδω (*mid.*) μετὰ ὃς ἕταρος. — Ἔχω στεροπὴ μετὰ χείρ.—Ζεὺς πατὴρ, εἴ ποτέ δη σὺ μετ' ἀθάνατος ὀνίνημι.—Ζεὺς φιλότης μετ' ἀμφότερος (*plural*) τίθημι.—Ἑλένη μετὰ δμωὴ ἧμαι (*pluperf.*).—

tend incessantly with hostile men.	Μάρναμαι δήϊος μετ' ἀνὴρ νωλεμές.

Accusative.

After the Sicilian disaster.—Whom I love most after thee.—A city the richest in Asia after Babylon.—And during the time (that passed) after these things, I, in no respect, as long as I remained quiet, had, after the death of my son, to blame the events of fortune.—One might see daggers bare of sheaths, some on the ground, some in bodies, some still in hands.—It is better to do this by day than by night.—Jove went yesterday to the Ocean, among the blameless Ethiopians, unto a banquet.—He aroused the bosom unto all among the multitude.	Μετὰ ὁ Σικελικὸς συμφορά.—Ὃς ἐγὼ φιλέω μάλα μετὰ σύ.—Πόλις ὁ πλούσιος ἐν ὁ Ἀσία μετὰ Βαβυλών.—Καὶ ὁ μετὰ οὗτος χρόνος (*accus.*), ἕως μὲν ἔχω (*imperf.*) ἡσυχία, οὐδεὶς (*accus. sing. neuter*) ἐγκαλέω (*imperf.*) μετὰ ὁ ὁ παῖς θάνατος ὁ τύχη (*dat. plural*).—Πρόσεστι (*imperf.*) θεάομαι (1*st aor. mid.*) ἐγχειρίδιον γυμνὸς κουλεὸς, ὁ μὲν χαμαὶ, ὁ δὲ ἐν σῶμα, ὁ δὲ ἔτι μετὰ χείρ.—Μεθ' ἡμέρα οὗτος ποιέω ἢ νύκτωρ ἀγαθός εἰμι.—Ζεὺς ἐπ' Ὠκεανὸς, μετ' ἀμύμων Αἰθιοπεὺς, χθιζὸς βαίνω (2*d aorist*) μετὰ δαῖς.—Θυμὸς ὀρίνω (1*st aor.*) πᾶς μετὰ πλῆθύς.

Παρά.

1. The primitive meaning of παρά is "*by the side of*," a signification which lies at the basis of all the other meanings assigned to this preposition.

2. With the Genitive it signifies "*from*" (i. e., from the side of), and expresses motion from a place; as, φάσγανον ἐρύσσατο παρὰ μηροῦ, *he drew his sword from*

his thigh; παρ' Αἰήταο πλέουσα, sailing from Æetes. Hence it denotes what originates and proceeds from something; as, *μαθεῖν παρά τινος, to learn from any one; ἀγγέλλειν παρά τινος, to announce from any one.*

3. So, also, in the expressions *παρ' ἑαυτοῦ διδόναι, to give something from his own substance; παρ' αὐτοῦ, by his command* (*Xen., H. G.*, 2, 1, 27), &c.

4. With the Dative it signifies "*with*," "*at*," in answer to the question "*where?*" Thus, *Φημίος ὅς ῥ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκῃ, Phemius, who sang with the suiters* (i. e., among them) *through compulsion; παρὰ θεοῖς καὶ παρ' ἀνθρώποις, with gods and men.*

5. With the Accusative it signifies "*to*," "*towards*" (i. e., to the side of); as, *παρὰ νῆας Ἀχαιῶν, towards the ships of the Greeks; παρὰ Καμβυσέα, to Cambyses; παρὰ τὴν Βαβυλῶνα, to Babylon.* It is frequently used thus in answer to the question "*where?*" but then the idea of motion is always implied in the preposition. Thus, *οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηός, they on their part lay down to rest by the stern-fasts of the ship*, i. e., they went to and lay down by them.

6. It often occurs with the meaning "*in comparison with*," "*more than*," "*by the side of*," "*for*." Thus, *ὁρῶν τὰ ἐπιτηδεύματα αὐτῶν ἐγγύθεν παρὰ τὰ τῶν ἄλλων, seeing their objects of pursuit from near at hand in comparison with those of the rest; ἓν παρ' ἐσθλὸν πήματα σύνδυο δαίονται βροτοῖς ἀθάνατοι, for one piece of good fortune the gods bestow upon mortals a pair of evils; παρὰ τὰ ἄλλα ζῶα, in comparison with the other animals* (*Xen., Mem.*, 1, 4, 14).

7. From the primitive meaning "*by the side of*" are derived the following phrases: *παρὰ μικρόν, almost* (by the side of little); *παρὰ πολύ, by far* (by the side of much), &c.

8. It has also the meaning of "*along*," "*near*," "*by*," which results directly from the meaning "*by the side*

of;" as, παρὰ θῖνα θαλάσσης, *along the shore of the sea;* παρὰ νῆας ἰέναι, *to go alongside the ships* (*Eurip., Bacch.*, 17); not, as elsewhere, *to go towards the ships.* Hence, also, of time, "*during,*" "*throughout;*" as, παρ' ὅλον τὸν βίον, *through one's whole life.* Especially when a definite point of time is expressed; as, παρὰ τὴν πόσιν, *in drinking;* παρ' αὐτὰ τὰ ἀδικήματα, *at the very moment of the unjust transaction.*

9. It has also the meaning of "*against,*" "*contrary to,*" "*otherwise than;*" as, παρὰ δόξαν, *contrary to opinion;* παρὰ φύσιν, *contrary to nature,* &c.

Genitive.

By inquiring from the gods, he learned this.—A messenger came from Cyaxares, bearing a robe for Cyrus. — They who had deserted from the king.— These things the one from me shall say; but to those from you, do you, in turn, give what direction appears to you to be advantageous. —Meanwhile the (*messengers*) *from Cyrus came.— Let this be shown by thee. —It is confessed by all.— Lysander gave directions to those who followed* (*the Athenians*) *by his orders.*

Παρὰ ὁ θεὸς πυνθάνομαι (*pres. part.*) οὗτος μανθάνω (2*d aor.*).—Ἔρχομαι παρὰ Κυαξάρης ἄγγελος, στολὴ φέρω Κῦρος. — Ὁ αὐτομολέω (1*st aor. part.*) παρὰ βασιλεύς. — Οὗτος μὲν ὁ παρ' ἐγὼ λέγω· ὁ δὲ παρ' σὺ σὺ αὖ ἐπιστέλλω ὅστις σὺ δοκέω συμφέρω (*part.*) εἰμί.—Ἐν οὗτος (χρόνος) ὁ (ἄγγελος) παρὰ Κῦρος ἥκω (*imperfect*).— Οὗτος παρὰ σὺ ἐπιδείκνυμι (*imperative*). — Παρὰ πᾶς ὁμολογέω. — Λύσανδρος εἶπω ὁ παρ' αὐτὸς ἕπομαι (*part.*).

Dative.

The same things are not acknowledged just with thy grandfather and among the

Οὐ ὁ αὐτὸς παρὰ ὁ πάππος δίκαιος καὶ ἐν Πέρσης ὁμο-

Persians. — Astyages directed him to remain with him. — These Barbarians will be more hostile to us than those who are with the king.—Dost thou come relying upon the resources with Cyaxares.—His revered mother heard him as she was sitting with her aged sire. — The boys do not eat with their mother, but with their teacher.— They will prefer the things with me to those at home.— Having learned the things that have taken place with us.

λογέω.—Ἀστυάγης εἶπω αὐτὸς (*dative*) μένω παρ' ἑαυτοῦ.—Οὗτος βάρβαρος πολέμιος ἐγώ εἰμι ὁ παρὰ βασιλεύς εἰμι (*pres. part.*). —Σὺ πιστεύω ἔρχομαι ὁ παρὰ Κυαξάρης χρῆμα.— Ὅδε κλύω πότνιος μήτηρ. ἧμαι (*pres. part.*) παρὰ πατὴρ γέρων.—Οὐ παρὰ μήτηρ σιτέομαι ὁ παῖς, ἀλλὰ παρὰ ὁ διδάσκαλος.— Ὁ παρ' ἐγὼ αἱρέω (*mid.*) ἀντὶ ὁ οἶκοι.—Πυνθάνομαι (*2d aor.*) ὁ παρ' ἐγὼ γίγνομαι (*2d aor.*).

Accusative.

If thou remain with me, the Sacian shall not control for thee thy coming in unto me. — Having done these things, do thou come again unto me. — Pharnabazus directed the ambassadors who were going unto the king to meet (him) at Cyzicus. — Clearchus crossed over unto Pharnabazus.— He was very manifest conducting himself in an orderly manner in comparison with the rest.—Agesilaus was accustomed will-

Ἐὰν μένω (*subj.*) παρ' ἐγὼ, ὁ παρ' ἐγὼ εἴσοδος (*gen.*) σὺ οὐ Σάκας ἄρχω.—Ποιέω οὗτος ἥκω πάλιν παρ' ἐγώ.—Φαρνάβαζος ὁ παρὰ βασιλεὺς πορεύω (*present part. mid.*) πρεσβεὺς ἀπαντάω κελεύω ἐς Κύζικος.— Κλέαρχος διαβαίνω (*2d aor.*) παρὰ ὁ Φαρνάβαζος. — Διάδηλός εἰμι παρὰ ὁ ἄλλος εὐτακτέω. — Ἔκων πονέω (*imperfect*) Ἀγησί-

ingly to labour more than the rest.—To lead an army by a hostile city. — They say that Gabæus will gather together those from Phrygia which (lies) along the Hellespont.—The ships took their stations near the tent of Cyrus.—They sailed along shore. — These things are contrary to the laws of the gods.—If they have suffered anything from me contrary to justice.—Throughout the whole day. —During a shout, and during a blast of the trumpet.

λαος παρὰ ὁ ἄλλος. — Στρατὸς παρὰ πόλις πολέμιος ἄγω.—Ὁ ἀπὸ Φρυγία, ὁ παρ' Ἑλλήσποντος συμβάλλω φημὶ Γαβαῖος. —Ὁ ναῦς ὁρμέω (*imperf.*) παρὰ ὁ Κῦρος σκήνη. — Πλέω (*imperf.*) παρὰ γῆ. —Παρὰ ὁ ὁ θεὸς θεσμὸς οὗτός εἰμι. — Εἴ τις ὑπ' ἐγὼ πάσχω (2*d aor.*) παρὰ ὁ δίκαιος (*neut.*).—Παρὰ πᾶς ὁ ἡμέρα.—Παρὰ κραυγὴ καὶ παρὰ σάλπιγξ.

Περί.

1. The primitive meaning of this preposition is "*about*," "*around*," from which are deduced various other significations.

2. With the Genitive it answers most nearly to the Latin *de*, and denotes "*of*," "*concerning*," "*about*," &c.; as, περί τινος λέγειν, *to speak concerning any one.* The most universal sense, however, is "*with respect to*," "*as regards*," "*in the case of*," "*in point of*," &c. Thus, περὶ μέν δη βρώσεως καὶ πόσεως, *as regards, then, eating and drinking;* οὐδεὶς αὐτῶν πλήθεος πέρι ἄξιος συμβληθῆναί ἐστι, *no one of them is worthy of being compared with it in point of size.*

3. The following phrases serve to express value; as, ποιεῖσθαί τι περὶ πολλοῦ, *to value a thing highly*, i. e., in respect of much; ἡγεῖσθαί τι περὶ πλείστου, *to regard a thing as of the greatest value*, i. e., in respect of very

much. So, also, *ποιεῖσθαί τι περὶ μικροῦ, to set little value upon a thing; ἡγεῖσθαί τι περὶ οὐδενός, to regard a thing as of no value.*

4. In Homer *περί* often carries with it the meaning of superiority, and has the meaning of "*above*," &c.; as, *ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, he wishes to be above all others; οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι, ye who are superior to the rest of the Greeks in council, and superior in the fight.* Hence *βουλήν* is governed, not by *περί*, but by *κατά* understood.

5. With the Dative it signifies "*about*," "*around*," "*on*," in answer to the question "*where?*" as, *περὶ τῇ χειρὶ χρυσοῦν δακτύλιον φέρειν, to wear a golden ring on the hand:* often when something surrounds that which is in the dative; as, *περὶ δουρὶ ἠσπαίρει, he panted around his lance*, i. e., on his lance; *πεπτῶτα τῷδε περὶ νεοῤῥάντῳ ξίφει, having fallen on this sword fresh sprinkled with blood.* So in the general designation of a place; *περὶ Σκαιῇσι πύλῃσι, in the neighbourhood of the Scæan gate.* Hence probably in Herodotus (9, 101), *μὴ περὶ Μαρδονίῳ πταίσῃ ἡ Ἑλλάς, lest Greece strike on Mardonius, as on a shoal.*

6. It is joined particularly with verbs signifying "*to fear*," in the sense of "*for*" (properly, "*with respect to*"); as, *περὶ γὰρ δίε ποιμένι λαῶν, since he feared for the shepherd of the people.*—With other verbs it is used chiefly in this sense by the poets.

7. With the poets *περί* with the dative signifies also "*for*," answering to the Latin *præ; as, περὶ φόβῳ, for fear*, i. e., from fear, *præ metu;* and also "*on account of.*"

8. With the Accusative it signifies particularly "*about*," "*round about*," in answer to the questions "*where?*" and "*whither?*" as, *περιέστησε πᾶν τὸ στράτευμα περὶ τὴν πόλιν, he stationed the whole army round about the city.* It is here also used like *ἀμφί*, to denote not so much a surrounding as a place or region gener-

ally. Thus, *περὶ Θεσσαλίην*, *somewhere in Thessaly;* not "around Thessaly."

9. It is often put also with definitions of time; as, *περὶ τούτους τοὺς χρόνους*, *about this same time; περὶ πλήθουσαν ἀγοράν*, *about the time when the market-place fills.* With numerals also it signifies "*about*," "*nearly;*" as, *περὶ τρισχιλίους*, *about three thousand.*

10. It signifies, also, "*with regard to*," when it may be rendered "*in*," "*towards*," "*of*," "*against;*" as, *ἁμαρτάνειν περί τινα, to offend against any one; ἄδικος περί τινα, unjust towards one.*

11. For the construction *οἱ περί* with the accusative of a proper name, consult remarks under the preposition *ἀμφί*, § 8.

Genitive.

1. *Concerning the power of letters and syllables, and harmony and rhythm. — Are not these poems about the difference between justice and injustice?—The contest will be about (our) country.—We came to this conclusion concerning them. —It is in no respect surprising that his judges made a wrong decision in his case. —As regarded sustenance, I was persuaded that this was sufficient.—He fears not only for himself, but also for me, and (his) wife, and all his children.*

Περὶ τε γράμμα δύναμις καὶ συλλαβὴ, καὶ ἁρμονία καὶ ῥυθμός. — Οὔκουν οὗτος ποίημά εἰμι περὶ διαφορὰ δίκαιός (*gen. plur.*) τε καὶ ἄδικος;—Περὶ πατρίς εἰμι ὁ ἀγών.—Οὕτως γιγνώσκω (*imperf.*) περὶ αὐτός. — Οὐδεὶς (*accus. neuter*) θαυμαστός εἰμι περὶ αὐτὸς παραγιγνώσκω (2*d aor.*) ὁ δικαστής.—Περὶ μὲν τροφὴ οὗτος πείθω ἱκανός εἰμι.—Οὐ μόνον περὶ ἑαυτοῦ, ἀλλὰ καὶ περὶ ἐγὼ, καὶ περὶ γυνὴ, καὶ περὶ πᾶς ὁ τέκνον φοβέω (*mid.*).

2. *He deemed it of the utmost importance to injure nei-*

Περὶ πολὺς (*superl.*) ποιέω (*imperf. mid.*) μηδεὶς μήτε

ther any friend nor ally. —I think that he would value thee highly. — We ought not to regard anything more highly than Greece.—It is disgraceful to me to value him more highly than the state.—He deemed it all-important to accomplish these things.— He hath given unto thee to be honoured above all.— Whom Jove has involved continually in labours above all (men).—Othryoneus, I commend thee now above all mortals.

φίλος ἀδικέω μήτε σύμμαχος.—Οἶμαι ἂν αὐτὸς περὶ πολὺς ποιέω (*pres. infin. mid.*) σύ.—Οὐ δεῖ ὁ Ἕλλὰς οὐδεὶς περὶ πολὺς (*compar.*) ποιέω (*mid.*).—Αἰσχρὸς ἐγώ εἰμι, ἐκεῖνος περὶ πολὺς ποιέω (*mid.*) ἢ ὁ πόλις.—Περὶ πᾶς (*sing.*) ποιέω οὗτος διαπράττω (*mid.*). — Σὺ δίδωμι (1*st aor.*) τιμάω (*perf.*) περὶ πᾶς.—Ὅς (*sing.*) περὶ πᾶς Ζεὺς ἐνίημι (1*st aor.*) πόνος διαμπερές. — Ὀθρυονεὺς, περὶ δὴ σὺ βρότος αἰνίζομαι ἅπας.

Dative.

Armed about his body with golden armour, the labour of Vulcan. — A corslet about the breast.—Bracelets around the two hands. — Corpse lies embracing corpse. — Many having fallen, dead upon dead, will cause bitter wailings to the Theban land. — Having feared for the ships.—He feared for the yellow haired Menelaus. — To fight for the banquet.—He exults on account of the woven toy.—Instantly shall the black blood flow for

Περὶ σῶμα χρύσεος ὅπλον (*gen. plur.*) ἡφαιστόπονος κορύσσω (*perfect part.*).—Θώραξ περὶ ὁ στέρνον (*plural*).—Ψέλλιον περὶ ὁ χείρ (*dual*).—Κεῖμαι νεκρὸς περὶ νεκρός.—Πολὺς δὲ, νεκρὸς περὶ νεκρὸς, πίπτω (*perf.*), πικρὸς γόος δίδωμι Θηβαῖος χθών.—Δείδω (1*st aorist—plural*) περὶ ναῦς. — Δείδω (1*st aor.*) περὶ ξανθὸς Μενέλαος.—Μάχομαι (1*st aor.*) περὶ δαῖς.—Περὶ πλέγμα γαθέω.—Αἶψα σὺ αἷμα κελαι-

thee around (my) spear.— He shall toil with (his) hand around the spear.— And to rend the Hectorean tunic around the breast.— First he put the greaves about his legs.

νὸς ἐρωέω περὶ δόρυ. — Περὶ δ' ἔγχος χεὶρ (*accus.*) κάμνω (*mid.*).—Ἑκτόρεος δὲ χιτῶν περὶ στῆθος (*plural*) δαΐζω (*1st aor.*). — Κνημὶς μὲν πρῶτα περὶ κνήμῃ τίθημι (*1st aor.*).

Accusative.

1. *The square around the houses of the magistrates. —Some of the most faithful around him. — Running forth with those whom he had around him.—The Phœnicians dwelt in the whole of Sicily, round about. — The (god) Pan falls in with him somewhere near Mount Parthenius. — Alcibiades did not happen to be present, but was in the neighbourhood of Selymbria. — In this way, then, having espied the watch-fires, they come thither about midnight.— About these same times Agis advanced unto the very walls of the Athenians.—About the time of Mnasippus's death, Iphicrates happened to be in the neighbourhood of Sphageæ, in Laconia.*

Ὁ ἀγορὰ ὁ περὶ ὁ ἀρχεῖος (δῶμα).—Τὶς ὁ περὶ ἑαυτοῦ πιστός.—Μεθ' ὃς (*genit.*) ἔχω (*imperf.*) περὶ αὐτοῦ ἐκθέω. — Οἰκέω (*imperf.*) Φοίνιξ περὶ πᾶς ὁ Σικελία.—Ἐκεῖνος (*dat.*), περὶ ὁ Παρθένιος ὄρος, ὁ Πὰν περιπίπτω.—Ἀλκιβιάδης οὐκ τυγχάνω (*imperf.*) πάρειμι (*pres. part.*), ἀλλὰ περὶ Σηλυμβρία εἰμί. —Οὕτω δὴ ἐφικνέομαι, ὁ πῦρ (*plur.*) κατείδω (*2d aor.*), περὶ μέσος νύξ (*plural*).—Περὶ οὗτος ὁ χρόνος (*plur.*) Ἄγις πρὸς αὐτὸς ὁ τεῖχος (*accus.*) ἔρχομαι ὁ Ἀθηναῖος.—Περὶ δὲ ὁ Μνάσιππος θάνατος τυγχάνω εἰμὶ ὁ Ἰφικράτης ὁ Λακωνικὸς (*gen. fem.*) περὶ ὁ Σφαγέαι.

2. *He was leading about two*

Περὶ διακόσιοι ἄγω.—Ἕνεκα

hundred men.—On account of their former good conduct with regard to me.—He excels in all things.—For they think that the ungrateful must be particularly negligent towards the gods and parents, and country and friends. — And having sunk about seventy ships, they erected a trophy. —I wonder how the Athenians were ever persuaded that Socrates was not sound of belief as regarded the gods, who never said nor did anything impious against the gods.

ὁ πρόσθεν περὶ ἐγὼ ἀρετή. —Κρατιστεύω περὶ ἅπας. —Οἶμαι γὰρ ὁ ἀχάριστος καὶ περὶ θεὸς ἂν μάλιστα ἀμελῶς ἔχω (*pres. infin.*) καὶ περὶ γονεὺς καὶ πατρὶς καὶ φίλος.—Ναῦς τε καταδύω (1*st aor.*) περὶ ἑβδομήκοντα ἵστημι (1*st aorist*) τρόπαιον.—Θαυμάζω ὅπως ποτὲ πείθω (1*st aor.*) Ἀθηναῖος Σωκράτης περὶ ὁ θεὸς μὴ σωφρονέω, ὁ ἀσεβὴς οὐδείς ποτε περὶ ὁ θεὸς οὔτ' εἶπω (*part.*) οὔτε πράσσω (1*st aor. part.*).

Πρός.

1. The primitive idea expressed by this preposition is that of something proceeding *from* one thing *towards* another.

2. With the Genitive it denotes "*from*," "*of*," "*by*;" as, πρὸς γὰρ Διός εἰσιν ἅπαντες ξενοί, *for all guests are from Jove*, i. e., are protected by Jove; πρὸς θυμοῦ, *of one's free will*, i. e., cordially; τὸ ποιεύμενον πρὸς Λακεδαιμονίων, *what was done by the Lacedæmonians*; and it has likewise the meaning of "*before*," "*in the sight* (or *presence*) *of*."

3. Hence result the following phrases: εἶναι πρός τινος, *to be on any one's side*, like the Latin *stare ab aliquo*; ὅ ἐστι πρὸς τῶν ἠδικηκότων μᾶλλον, *which is to the advantage rather of those who have acted wrongfully*; τὸ πρὸς κείνου, *that which speaks for him*, i. e., serves

for his exculpation. Hence *πρὸς δίκης τι ἔχειν*, for *δίκαιον εἶναι*. So, also, *πρὸς πατρός*, *on the father's side*; *οἱ πρὸς αἵματος*, *the relations by blood*.

4. It is often used with the genitive in entreaties and protestations; as, *πρὸς τοῦ σοῦ τέκνου καὶ θεῶν ἱκνοῦμαι*, *I supplicate thee by thy child and by the gods*, i. e., by every consideration proceeding *from* them.

5. It has also the meaning of "*towards*;" as, *πρὸς πόλιος*, *towards the city* (*Il.*, 22, 198); *πρὸς ἡλίου δυσμέων*, *towards the setting of the sun* (*Herod.*, 7, 115).

6. With the Dative it signifies chiefly either "*at*," "*with*," "*near*," "*close to*," in answer to the question "*where?*" as, *πρὸς τούτῳ ὅλος εἰμί*, *I am wholly at this*, i. e., wholly occupied with this; *πρός τινι εἶναι*, *to ponder on anything*: or else it has the meaning of "*besides*," "*in addition to*;" as, *πρὸς τούτοις*, *in addition to these things*; *πρὸς ἐμοὶ καὶ σοί*, *besides thee and me*.

7. With the Accusative it has the signification of "*to*," in answer to the question "*whither?*" as, *ἀπέβη πρὸς μακρὸν Ὄλυμπον*, *he departed to lofty Olympus*; *πρὸς πατέρα τὸν σόν*, *to thy father*. Frequently, however, it expresses, generally, a direction to an object, with the meaning of "*towards*," "*against*," "*after*;" as, *πρὸς ἠῶ τ' ἠέλιόν τε*, *towards Aurora and the sun*, i. e., towards the rising sun (*Il.*, 12, 239); *πρὸς ζόφον ἠερόεντα*, *towards the dark West* (*Ib.*, 240). Herodotus, in this sense, often puts the genitive, as above, § 5.

8. Sometimes it has the meaning of "*on account of*;" as, *πρὸς ὧν τὴν ὄψιν ταύτην*, *on account, then, of this vision* (*Herod.*, 1, 38); *λέγεις δὲ δὴ τί καὶ πρὸς τί*; *you say, then, what, and on what account?* i. e., with what view (*Plat.*, *Hip. Min.*, p. 370, *extr.*). So, *φοβεῖσθαι πρός τι*, *to be afraid on any account* (*Soph.*, *Trach.*, 1121); *θαυμάζειν πρός τι*, *to wonder on any account* (*Id.*, *Œd. C.*, 1119); *πρὸς οὐδέν*, *on no account*; *πρὸς ταῦτα*, *on this account*, &c.

9. It has also, with the accusative, the meaning of "*for*," "*with respect to*;" as, καλὸς πρὸς δρόμον, *fair for running*. Hence it is particularly used in comparisons; as, ἄπιστον πλῆθος ὡς πρὸς τὸ μέγεθος τῆς πόλεος, *an incredible number for the size of the city*; literally, *in comparison with*.

10. It also signifies "*according to*," "*conformable to*," "*after*;" as, πρὸς τὰ τοῦ Βαβυλωνίου ῥήματα, *according to the words of the Babylonian*.

11. The idea of direction towards some particular object is the groundwork also of the following phrases: σφάξαι πρὸς ὀρθὸν χῶμ' Ἀχιλλείου τάφου, *to immolate, turning towards the lofty mound of Achilles' tomb*; διεκρίθησαν πρός τε Ἀθηναίους καὶ Λακεδαιμονίους οἱ Ἕλληνες, *the Greeks separated, and went over, some to the Athenians, others to the Lacedæmonians*.

12. It has also, with the accusative, an adverbial sense; as, πρὸς τὸ δεινόν, *cruelly*; πρὸς τὸ καρτερόν, *violently*.

13. With numerals it denotes "*about*," "*nearly*;" as, πρὸς τετρακοσίους, *about four hundred*; πρὸς ἑκατόν, *nearly one hundred*.

Genitive.

1. *I was departing, having much praise from you.—He is confessed by all to have been a very pious man.—I think that I will not go without thanks either from you or from the whole of Greece.—Lest it might in any respect be a source of blame unto him from the state.—Ever since she has felt herself wronged by her*

Ἀποπορεύω (*mid.*) ἔχω πολὺς ἔπαινος πρὸς σύ. — Ὁμολογέω πρὸς πᾶς εὐσεβὴς γίγνομαι (*2d aor.*). — Οἶμαι οὐκ ἀχαρίστως ἐγὼ (*dat.*) ἔχω (*fut. infin.*) οὔτε πρὸς σὺ, οὔτε πρὸς ὁ Ἑλλὰς ἅπας.—Μή τις (*accus. neut.*) πρὸς ὁ πόλις οὗ (*dat.*) ὑπαίτιός εἰμι (*optat.*).—Ἔπει πρὸς ἀνὴρ αἰσθάνομαι (*2d aor.*)

husband.—She did not die by us, at least.—I supplicate, I entreat by (your) children, by (your) wives, by the blessings you possess.—Tell me, by the gods, why art thou angry with me?

2. *It is most just in the sight of both gods and men.—He is impious in the sight of the gods, degraded in the sight of men.—They made a truce more to the advantage of the Thebans than of themselves.—For it was not in accordance with Cyrus's way, when he had (anything), not to give therefrom. — Thou mentionest absurd things, and not at all suiting thy character. —These Indians dwell farther than the Persians, and towards the south wind.—Arabia is the last of inhabited countries towards the south.—To the north of Ecbatana, and towards the Euxine Sea.*

ἀδικέω (*perf. part. pass.*). —Οὐ πρὸς ἐγώ γε ὄλλυμι (*2d aor. mid.*).—Ἱκετεύω, ἀντιβόλω, πρὸς παῖς, πρὸς γυνή, πρὸς ὅ εἰμι (*pres. part.*) σὺ (*dative*) ἀγαθός (*neut.*).—Εἶπω ἐγὼ, πρὸς ὁ θεὸς, τίς ἐγὼ ὀργίζω;

Δίκαιός εἰμι καὶ πρὸς θεὸς καὶ πρὸς ἄνθρωπος.—Πρὸς θεὸς ἀσεβὴς, πρὸς ἄνθρωπος αἰσχρός εἰμι.—Σπονδὴ (*plur.*) ποιέω (*1st aorist mid.*), πρὸς Θηβαῖος μᾶλλον ἢ πρὸς ἑαυτοῦ.—Οὐ γάρ εἰμι πρὸς ὁ Κῦρος τρόπος, ἔχω (*accus.—pres. part.*) μὴ ἀποδίδωμι. — Ἄτοπος λέγω, καὶ οὐδαμῶς πρὸς σύ.—Οὗτος μὲν ὁ Ἰνδὸς (*genit.*) ἑκαστέρω ὁ Πέρσης οἰκέω, καὶ πρὸς νότος ἄνεμος.—Πρὸς μεσημβρία ἔσχατος Ἀραβία ὁ οἰκέω (*pres. part.*) χώρα εἰμί.—Πρὸς βορέας ὁ Ἀγβάτανα (*neut. plur.*), καὶ πρὸς ὁ πόντος ὁ Εὔξεινος.

Dative.

The angles at the base. — Fighting close to the land. —The castles close to Assyria.—Clearchus held the

Ὁ πρὸς ὁ βάσις γωνία. — Πρὸς ὁ γῆ ναυμαχέω (*plural*).—Ὁ φρούριον πρὸς ὁ Ἀσσυρία.—Κλέαρχος μὲν

extreme right, close to the river Euphrates.—He rode along, not very near the army itself. — When Cyrus was near Babylon, he placed his army all around against the city.—In addition to this one, they chose Adeimantus.—In addition to these things, they learn to shoot with the bow, and to dart the javelin.—He is young, and, besides his youth, tender.

ὁ δεξιὸς (*μέρος plur.*) ὁ κέρας (*gen.*) ἔχω, πρὸς ὁ Εὐφράτης ποταμός.—Παρελαύνω (*imperf.*) ὡ πάνυ πρὸς αὐτὸς ὁ στράτευμα.—Ἐπεὶ δὲ πρὸς Βαβυλών εἰμι ὁ Κῦρος, περιΐστημι (*1st aor.*) μὲν πᾶς ὁ στράτευμα ἐπὶ ὁ πόλις.—Πρὸς δὲ οὗτος αἱρέω (*2d aorist mid.*) Ἀδείμαντος.—Πρὸς δὲ οὗτος μανθάνω τοξεύω καὶ ἀκοντίζω.—Νέος εἰμί· πρὸς δὲ ὁ νέος (*neuter*), ἁπαλός.

Accusative.

1. *Xenophon thought that in this way greater honour is going to result unto himself and unto his friends. —She was for adding Ἵππος to his name.—Sending unto the king, he requested that these cities be given unto himself.—Aristippus comes unto Cyrus, and asks him for about two thousand foreign troops.—The stags bounded towards heaven.—They built up the wall towards Sicyon, and towards the west, in a few days.—As a spirited (though) untrained hound rushes heed-*

Ὁ δὲ Ξενοφῶν νομίζω ὁ τιμὴ μέγας οὕτως ἑαυτοῦ γίγνομαι (*present infin.*), καὶ πρὸς ὁ φίλος.—Ὁ μὲν Ἵππος προστίθημι (*imperf.*) πρὸς ὁ ὄνομα.—Πρὸς βασιλεὺς πέμπω, ἀξιόω (*imperf.*) δίδωμι (*1st aor. infin.*) οὗ οὗτος ὁ πόλις.—Ἀρίστιππος πρὸς ὁ Κῦρος ἔρχομαι, καὶ αἰτέω (*mid.*) αὐτὸς εἰς δισχίλιοι ξένος.—Ὁ ἔλαφος ἄλλομαι (*imperf.*) πρὸς ὁ οὐρανός.—Ὁ μὲν τεῖχος πρὸς Σικυὼν καὶ πρὸς ἑσπέρα ἐν ὀλίγος ἡμέρα ἐκτειχίζω (*1st aor.*) —Ὥσπερ δὲ κύων γενναῖος, ἄπειρος, ἀπρονοήτως

lessly against a wild boar, so also Cyrus rushed on.

2. *On what account dost thou ask me these things?—Matured for virtue. — Unfit for wisdom in comparison with you.—Examine your own affairs compared with those of other men.—In accordance with this prediction. — Not taking your words for a pattern.—Piously.—Perforce.—Willingly.—He led about two thousand men.—There arise accusations unto the boys against one another.—Upon this, Xenophon having arisen, said.—They crossed, being wet up to the navel.—They gave to each according to his desert.*

φέρω (*mid.*) πρὸς κάπρος, οὕτω καὶ ὁ Κῦρος φέρω (*imperf. mid.*).

Πρός τις ἐγὼ οὗτος (*double accus.*) ἐρωτάω;—Τέλεος πρὸς ἀρετή.—Περὶ ὁ σοφία (*accus.*) φαῦλος πρὸς σύ.—Σκοπέω ὁ ὑμέτερος (*neut.*) πρὸς ὁ ὁ ἄλλος ἄνθρωπος. — Πρὸς οὗτος ὁ φήμη.—Οὐ πρὸς ὑμέτερος λόγος.—Πρὸς εὐσέβεια.—Πρὸς βία.—Πρὸς ἡδονή.—Πρὸς δισχίλιοι ἄγω.—Γίγνομαι παῖς πρὸς ἀλλήλων ἔγκλημα. — Πρὸς οὗτος (*plur.*) ἀνίστημι (*2d aor.*) Ξενοφῶν εἶπω.—Διαβαίνω (*imperf.*) βρέχω (*passive*) πρὸς ὁ ὀμφαλός.—Πρὸς ὁ ἀξία ἕκαστος δίδωμι (*imperf.*).

Ὑπό.

1. The primitive meaning of this preposition is "*under*," a signification which it often has with the genitive; as, *ὑπὸ γῆς, under the earth;* and it often signifies "*from under;*" as, *ὑπὸ χθονὸς ἧκε φόωσδε, he sent it from beneath the earth into the light.*

2. Like the Latin *sub*, it sometimes expresses proximity with a higher place; as, *ὑφ' ἅρματος, near the chariot*, where the reference is to one who is standing on the ground, with the chariot erect by his side. Hence, figuratively, "*below the chariot.*"

3. From the meaning of "*under*" is deduced that of "*by*," "*from*," "*through*," especially with passive verbs, the reference being to something under the influence of which a certain act is performed or result brought about. Thus, *ἐπαινεῖσθαι ὑπό τινος, to be praised by any one; σφαγεὶς ὑπ' Αἰγίσθου, immolated by Ægisthus; ἀποθανεῖν ὑπό τινος, to die by the hands of one; ὑπ' ἀγγέλων πορεύεσθαι, to go by reason of messengers; ἄελλα ὑπὸ βροντῆς πατρὸς Διὸς εἶσι πέδονδε, the tempest, by the thunder of father Jove, descends to the plain.*

4. From the two meanings of "*under*" and "*by*" combined seem to have arisen such phrases as the following: *ὑπὸ φορμίγγων χορεύειν, to dance to the music of harps; ὑπ' αὐλοῦ κωμάζειν, to revel to the flute.* For here the preposition with its case appears to express, on the one hand, a kind of subordination, inasmuch as the subject of the action conforms itself to the substantive which is governed by the preposition; and, on the other hand, the action is effected, or at least defined, by the substantive in the genitive, as in the construction of the passive with *ὑπό* and the genitive.

5. With the Dative it has often the same signification as with the genitive, as, for example, with passives in the sense of *a* or *ab*. Thus, *ἃ ὑπισχνοῦ ἀποτετέλεσταί σοι ἤδη, what you promised have been now done by you.* So, also, as with the genitive, *ὑπὸ βαρβίτῳ χορεύειν, to dance to the lyre*, &c.

6. It often, in particular, when joined with this case, signifies "*under*," with the idea of subjection or subordination, or simply of place; as, *ὑπό τινι εἶναι, to be under one*, i. e., obedient to one; *ποιεῖν τι ὑπό τινι, to submit anything to any one*, &c.; *ὑπὸ τῷ τείχει, under the wall.*

7. With the Accusative it signifies "*under*," "*at*," analogous to the Latin *sub*, in answer to the question "*whither?*" as, *ὑπὸ Ἴλιον ἦλθεν, he came beneath Ilium*,

i. e., *under* the walls of Troy. It is likewise employed with this case in definitions of time; as, *ὑπὸ τοὺς αὐτοὺς χρόνους, about the same time.*

8. Sometimes it is found with the accusative, in answer to the question "*where?*" as, *οὔτε ὕπεστι οἰκήματα ὑπὸ γῆν, nor are there any chambers under ground* (*Herod.*, 2, 127); *εἴ τινας ἄγαιντο τῶν ὑφ' ἑαυτούς, in case they thought highly of any of those under them* (*Xen.*, *Cyrop.*, 3, 3, 6). Hence, *ὑπ' αὐγὰς ὁρᾶν τι, to examine anything by the light,* i. e., *under* the light; with the light *streaming down upon it; ὑπό τι, in some measure,* &c.

9. With names of places it expresses proximity, like the Latin *sub*, but refers to some elevated object. Hence perhaps the expression, *ὑπὸ δικαστήριον ἄγειν τινά, to lead a person to the tribunal of judges,* the judges sitting on elevated seats.

Genitive.

High under the clouds he saw the timid dove, which, circling (in air), he pierced under the wing.—The earth resounded fearfully under the feet of men and horses.—Glaucus, the son of Sisyphus, was devoured by horses.—He drank poison by command of the thirty.—Some, fearing lest, having been taken, they may die, die beforehand, from fear.—And I myself also, through pleasure, followed along with thy children.—The slaves dug under lashes.

Ὕψι ὑπὸ νέφος εἶδω τρήρων πέλεια, ὃς ἔγε δινεύω ὑπὸ πτέρυξ βάλλω. — Ὑπὸ χθὼν σμερδαλέον κονάβίζω ποῦς ἀνὴρ καὶ ἵππος.— Γλαῦκος, ὁ Σίσυφος υἱος, ὑφ' ἵππος καταβιβρώσκω (1*st aor.*).—Ὑπὸ ὁ τριάκοντα κώνειον πίνω. — Ἔνιοι φοβέω (*middle*) μὴ λαμβάνω ἀποθνήσκω (2*d aor.*), προαποθνήσκω ὑπὸ ὁ φόβος.— Ἐγὼ δὲ καὐτὸς ἡδονὴ ὕπο σὺν ὁ τέκνον ἅμ' ἕπομαι (2*d aorist*).— Ὑπὸ μάστῑξ ὀρύσσω ὁ δοῦλος.

Dative.

There is a palace at the foot of the acropolis. — The mountain, at the base of which was a village.—A certain one having fallen under the horse of Cyrus, and being trampled on, wounds the horse in the belly.—Until they reduced Thessaly under Philip.—O Jupiter, subdue him by my hands.—He is guarded by his attendants.—Having been overcome by the hands of Patroclus, son of Menœtius. — It does not behoove Greece to be despoiled by Barbarians.—They said that Corcyra was under the control of the Athenians. — To put the city under their own sway.

Βασίλειά εἰμι ὑπὸ ὁ ἀκρόπολις.—Ὁ ὄρος, ὑφ' ὅς εἰμι κώμη.—Πίπτω (*perf.*) δέ τις ὑπὸ ὁ Κῦρος ἵππος, καὶ πατέω, παίω εἰς ὁ γαστὴρ ὁ ἵππος.—Ἕως Θετταλία ὑπὸ Φίλιππος ποιέω (1*st aorist*).—Ἐμὸς ὑπὸ χεὶρ δαμάω (1*st aor.*) αὐτὸς ὦ Ζεύς.—Ὑπὸ ὁ πρόσπολος φυλάσσω.—Ὑπὸ χεὶρ Πάτροκλος Μενοιτιάδης δαμάω (2*d aor.*).—Οὐ δεῖ ὁ Ἑλλὰς ὑπὸ βάρβαρος συλάω. — Ὁ Κέρκυρα ὑπ' Ἀθηναῖός εἰμί φημι.—Ὁ πόλις ὑφ' αὐτοῦ ποιέω (1*st aor. mid.*).

Accusative.

He led his soldiers under the very walls.—He did not march (his troops) up the hill, but caused them to halt at the bottom of it.—Some one strikes him violently with a javelin under the eye. — We fled under the darkness.—He sends about to all those under him.—

Ὁ στρατιώτης ὑπ' αὐτὸς ὁ τεῖχος ἄγω.—Οὐκ ἀναβιβάζω ἐπὶ ὁ λόφος, ἀλλ' ὑπὸ αὐτὸς ἵστημι (1*st aorist*) ὁ στράτευμα.—Ἀκοντίζω τις αὐτὸς παλτὸν ὑπὸ ὁ ὀφθαλμὸς βιαίως.—Ὑπὸ ὁ σκότος φεύγω.—Διαπέμπω πρὸς ὁ ὑφ' ἑαυτοῦ πᾶς.

Announce this unto all under thy sway.—About the close of the war.	— Ἀγγέλλω οὗτος πᾶς ὑπὸ ὁ σὸς ἀρχή.—Ὑπὸ ὁ κατάλυσις ὁ πόλεμος.

GENERAL REMARKS ON PREPOSITIONS.

1. Prepositions are often used as adverbs, without a case, especially ἐν in the Ionic and Attic poets. Thus, ἐν δὲ δὴ καὶ Λεσβίους εἷλε, *among others, then, he took Lesbians also* (*Herod.*, 3, 39); ἐν δ' ὁ πυρφόρος θεὸς σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν, *while within the fiery god, in the shape of a most odious pestilence, having descended like a thunderbolt, ravages the city.* Among the Attic writers πρός especially is thus used, with the meaning of "*besides;*" as, Μενέλαε, σοὶ δὲ τάδε λέγω, δράσω τε πρός, *Menelaus, I say these things unto thee, and besides I will do them* (*Eurip.*, *Orest.*, 615).

2. Hence in Ionic writers they are often put twice, once without a case adverbially, and again with a case or in composition with a verb. Thus, ἂν δ' Ὀδυσεὺς πολύμητις ἀνίστατο, *up thereupon arose the sagacious Ulysses* (*Il.*, 23, 709); ἐν δὲ καὶ ἐν Μέμφι, *in Memphis also* (*Herod.*, 2, 176), &c.

3. In composition with verbs the prepositions are always used adverbially. Hence, in the older state of the language, in Homer and Herodotus, it is customary to find the preposition and verb separated by other words, and the former coming sometimes immediately after the verb; as, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι (*Il.*, 1, 67); ἐνάριζον ἀπ' ἔντεα (*Il.*, 12, 195); ἀπὸ μὲν σεωϋτὸν ὤλεσας (*Herod.*, 3, 36), &c. Hence, when the verb is to be repeated several times, after the first time the preposition only is often used; ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα (*Eurip.*, *Herc. F.*, 1056); κατὰ μὲν ἔκανσαν Δρυμὸν πόλιν, κατὰ δὲ Χαράδρην (*Herod.*, 8, 33), &c.

4. In the cases mentioned under § 3 there is proper-

ly no *tmesis*, i. e., the separation of a word used at that period of the language in its compounded form; but the prepositions at that time served really as adverbs, which were put either immediately before or after the verbs. At a later period, however, particularly in Attic, the composition became more firmly established, and the prepositions were considered as a part of the verb. In Attic writers the proper *tmesis* is extremely rare.

5. The prepositions are often separated from their case. Thus, *ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι* (*Herod.*, 6, 69); especially when a word is repeated in two different cases; as, *παρ' οὐκ ἐθέλων ἐθελούσῃ* (*Od.*, 5, 155), &c.

6. Prepositions likewise are often put after their case; as, *νεῶν ἄπο καὶ κλισιάων*, particularly in Ionic and Doric writers and the Attic poets. This takes place in the Attic prose writers only in *περί*, with the genitive, of which the instances are frequent.

7. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that, too, with the second noun; as, *ἢ ἁλὸς ἢ ἐπὶ γῆς* (*Od.*, 12, 27); *ἑβδόμᾳ καὶ σὺν δεκάτᾳ γενεᾷ* (*Pind.*, *Pyth.*, 4, 16), &c.

ETYMOLOGICAL REMARKS ON SOME OF THE GREEK PREPOSITIONS.

1. ANTI is connected with the Sanscrit *ati* (equivalent to the Latin *super*, *supra*, *trans*, *ultra*); with the Latin *ante*; the Lithuanian *ant*; the Gothic *and*, *anda*; and the German *ant*, *ent*, in such words as *antlitz*, *entgegen*, &c.[1]

1. *Kühner*, *G. G.*, vol. 2, p. 267.—*Schmidt*, *de Præp. Græc.*, p. 29.

2. ΑΠΟ, in the Epic dialect *ἀπαί*, is connected with the Sanscrit *apa;* the Latin *ab;* the Gothic *af;* the English *of;* the German *aba, ab, abe, abo.*[1]

3. ΠΡΟ is connected with the Sanscrit *pra;* the Latin *pro* and *præ;* the Lithuanian *pro* and *pra-;* the Gothic *faúra* (*faúr*); the German *vora, vuri, vor, für.*[2]

4. ΕΝ (poetic *ἐνί*, epic *εἰν* and *εἰνί*) comes, together with *ἐς* and *εἰς*, from the old *ἐντ, ἐνς.*

5. ΣΥΝ or ΞΥΝ (early form ΚΥΝ, ΚΣΥΝ) is connected with the Latin *cum*, and with *con-* in composition.[3]

6. ΑΝΑ is connected with the Old High-German *ana*, "and," of which *an* remains as a trace in modern German.

7. ΔΙΑ (in Æschylus *διαί*) appears to come from the same root with *δίς, δύο.*

8. ΥΠΕΡ is connected with the Sanscrit *upari;* the Latin *super;* the Gothic *ufar, ufaro;* the Old High-German *ubar, upar, uber, uper* (über).

9. ΑΜΦΙ (earlier form *ἀμπί*) is connected with the Sanscrit *api;* the Latin *apud*, and *amp, amb, am*, and *an*, in composition; the Lithuanian *api* and *ap;* the German *umpi, umbi, umbe, umba, umb, um.*[4]

10. ΠΕΡΙ (Æolic *πέρ*) is connected with the Sanscrit *pari* (same as Latin *circa*, "around"); with the Latin and Lithuanian *per;* the Gothic *fair-;* the German *far-, fer-, fir-, ver-.*[5]

11. ΕΠΙ is connected with the Sanscrit *abhi;* the German *pī, bī, bei.*

12. ΜΕΤΑ is connected with the German *mit.* The German *mit* comes from *mitten*, and the Greek *μετά* from *μέσος.*

1. *Schmidt*, p. 71, *seqq.*—*Graff, die althochdeutschen Præpositionen*, p. 213, *seqq.*
2. *Schmidt*, p. 59.—*Graff*, p. 130.
3. *Buttmann's Lexilogus*, vol. 2, p. 109, 3.
4. *Schmidt*, p. 37.—*Graff*, p. 181.
5. *Schmidt*, p. 49.

13. ΠΑΡΑ (epic *παραί*) is connected with the Sanscrit *parā*; the Lithuanian *pas*, *par-*; the Gothic and German *fra-*, *fram*.

14. ΠΡΟΣ (Doric *ποτί*, and earlier form *προτί*) is connected with the Sanscrit *prati*.[1]

15. ΥΠΟ (poetic *ὑπαί*) is connected with the Sanscrit *upa*; the Latin *sub*; the Gothic *uf*; the German *ūf*, *ūfan*, *uffen*, &c.

1. *Schmidt* (p. 64, *seqq.*) thinks that *προτί* is formed from *πρό* and *ἀντί*, and *prati* from *pra* and *ati*. (*Kühner*, *G. G.*, vol. 2, p. 305.)

RULES

OF

SYNTAX.

SECTION I.

OF THE ARTICLE.

I. The Greek article was originally a pronoun equivalent to *this* and *that*, a meaning which it retains in the Homeric poems.

II. In like manner, the English article *the* was originally the same as *that;* and the modern languages which have been formed from the Latin have made for themselves an article out of *ille*, though it is not used so in the Latin itself.

III. Gradually, however, the pronouns called demonstrative, namely, οὗτος and ἐκεῖνος, became applicable to pointing out objects distinguished and rendered definite by their *place;* while the article was employed to indicate objects rendered definite by general notoriety and pre-eminence, by recent mention in the discourse, by the accompanying specification of their qualities, and by other circumstances which render them, either permanently or at the moment, conspicuously present to the thoughts.

1. *Wherein the Greek and English Article agree.*

IV. In many respects, the English definite article corresponds in use with the Greek.

1. The great objects of nature, which exist singly, have in both

languages the definite article; as, *ὁ ἥλιος, the sun; ἡ γῆ, the earth.*

2. So have those things which, though not single in themselves, exist singly in respect to one class of objects; as, *ὁ βασιλεύς, the king* (of the particular country spoken of); *οἱ ἄλλοι, the others* (of a number of which one part has been already mentioned); *οἱ πολλοί, the many* (of an assemblage or community; in other words, the majority); *ἡ ἡγεμονία, the supremacy* (of Greece).—The same remark applies to comparatives and superlatives; as, *ὁ κρείττων λόγος, the better argument; ἡ μακροτάτη ὁδός, the longest way.*

3. Things defined by the accompanying specification of their qualities and relations; as, *ἡ ἐν Σαλαμῖνι μάχη, the battle at Salamis.*

2. *Wherein the Greek and English Article differ.*

I. The Greek article is used with designations of a whole class, both singular and plural, and with abstract terms; as, *ὁ σίδηρος, iron; ὁ ἄνθρωπος, man; οἱ ἄνθρωποι, men; ἡ φιλαργυρία, covetousness; τὰ καλά, beautiful things.*

1. *Time adds knowledge to old age.—Education is in prosperity an ornament, in misfortunes a refuge. — Do thou make calamity a reproach unto no one; for fortune is common, and the future is concealed from view.—Do thou beware of accusations, even though they be false; for the majority are ignorant of truth, but look to opinion. — Some men acquire by war great prosperity, but most men lose their own things.*

Ὁ χρόνος ὁ γῆρας προστιθέω ὁ ἐπιστήμη. — Ὁ παιδεία ἐν μὲν ὁ εὐτυχία εἰμὶ κόσμος, ἐν δὲ ὁ ἀτυχία καταφυγή. — Μηδεὶς συμφορὰ ὀνειδίζω (1*st aor. subj.*) κοινὸς γὰρ ὁ τύχη, καὶ ὁ μέλλων (*neut.*) ἀόρατος. — Εὐλαβέομαι ὁ διαβολὴ κἂν ψευδής εἰμι, ὁ γὰρ πολὺς ὁ μὲν ἀλήθεια ἀγνοέω, πρὸς δὲ ὁ δόξα ἀποβλέπω.—Ὁ μὲν ἐν πόλεμος μέγας εὐτυχία προσ κτάομαι,-ὁ δὲ πολὺς ὁ (*nt. plur.*) ἑαυτοῦ ἀποβάλλω.

2. *Man is naturally disposed to contemn those who court him, and to admire that which does not yield. — Socrates being asked whether courage were an acquired or natural thing, replied, "I think that, as one body is formed by nature stronger for labours than another, so one mind is by nature more firm against terror than another."*

Φύω (*perf. act.*) ὁ ἄνθρωπος ὁ (*acc. plur.*) μὲν θεραπεύω (*pres. part. neut.*) ὑπερφρονέω, ὁ (*neut.*) δὲ μὴ ὑπείκω (*part.*) θαυμάζω.—Ἐρωτάω ὁ Σωκράτης ὁ ἀνδρία πότερόν εἰμι (*optat.*) διδακτὸς (*neut.*) ἢ φυσικός; Οἶμαι μέν, φημι, ὥσπερ σῶμα σῶμα ἰσχυρὸς πρὸς ὁ πόνος φύω (*pres. ind. pass.*), οὕτω καὶ ψυχὴ ψυχῆ ἐρρωμένος πρὸς ὁ δεινὸς (*neut. plur.*) φύσις γίγνομαι.

II. When such general designations become the predicate of a proposition, they are used without the article; as, Ζωγραφία μὲν φθεγγομένη ἡ ποίησις, ποίησις δὲ σιγῶσα ἡ ζωγραφία. "*Poetry is speaking painting; and painting is silent poetry.*"

The criticism of productions is the last offspring of much experience. — How could Socrates corrupt the young, unless, indeed, the care of virtue is corruption?—It is the safest way to answer, that beautiful things become beautiful by beauty, and great things great by magnitude, and greater things greater; and less things less by smallness.—Socrates was accus-

Ὁ ὁ λόγος κρίσις πολύς εἰμι πεῖρα τελευταῖος ἐπιγέννημα.—Πῶς ἄν ὁ Σωκράτης διαφθείρω ὁ νέος, εἰ μὴ ἄρα ὁ ὁ ἀρετὴ ἐπιμέλεια διαφθορά εἰμι;—Ἀσφαλής εἰμι ἀποκρίνω (*1st aor. midd.*) ὅτι ὁ καλὸς (*dat. sing. neut.*) ὁ καλὸς γίγνομαι καλὸς, καὶ μέγεθος ὁ μέγας μέγας, καὶ ὁ μέγας μέγας, καὶ σμικρότης ὁ μικρὸς μικρός.—Ἔθω (*pluperf. mid.*) ὁ Σωκράτης

tomed frequently to say, that learning is nothing else than recollection.	θαμὰ λέγω, ὅτι ὁ μάθησις οὐκ ἄλλος τις ἢ ἀνάμνησίς εἰμι.

Remark 1. If the predicate be something special, the article will be prefixed; as, Ὁ τετρημένος ἐστὶ πίθος ἡ τοιαύτη βοήθεια τοῖς ἀπόροις. *Such aid to the poor is the perforated cask* (i. e., the well-known one of the Danaides). *Aristot., Polit.*, 6, 3, 4.

Remark 2. So superlatives, which have the article when they are subjects, lose it when they become predicates; as, πάντων ἡδιστον ἡ φιλία, *friendship is the sweetest of all things.*

III. When a noun is used in apposition, to denote the purpose for which, or quality and character in which, a thing or person is employed or regarded, it is without the article. In English, *as* or *for* is inserted to mark this relation.

Marry from thy equals; for if thou take a wife from thy superiors, thou wilt get thy relations for masters.—Most artificers have their tools as sufficient arms in a sedition, especially against unarmed men. — The Greeks worshipped no man as master, but the gods.—Cyrus said to Gobryas, "If we allow thee to retain the fortresses, and the country, and the power which thou formerly hadst, what service wilt thou render us in return for these things?" And he said, "I will give thee the fortresses for a home when	Γαμέω ἐκ ὁ ὅμοιος· ἢν γὰρ ἐκ ὁ κρείττων γυνὴ λαμβάνω (2d aor. subj.), δεσπότης κτάομαι ὁ συγγενής.—Ὁ τέχνη ὁ πολὺς ὁ ὄργανον ὅπλον ἔχω ἀρκέω, ἐν στάσις, ἄλλως τε καὶ πρὸς ἄοπλος.—Ὁ Ἕλλην οὐδεὶς ἄνθρωπος δεσπότης, ἀλλὰ ὁ θεὸς προσκυνέω.—Κῦρος δὲ Γωβρύας εἶπω, Ἀλλ' ἐὰν ὁ τεῖχος σὺ ἔχω ἐάω, καὶ ὁ δύναμις, καὶ ὁ χώρα ὅσπερ πρόσθεν ἔχω (imperf.), σὺ ἐγὼ τίς ἀντὶ οὗτος ὑπηρετέω; Ὁ δὲ εἶπω, Ὁ μὲν τεῖχος ὅταν ἔρχομαι (2d aorist subj.) οἶκος σὺ παρέχω·

thou comest, and tribute, which I used to pay to the Assyrian."	δασμὸς δὲ ὅσπερ φέρω ὁ Ἀσσύριος.

IV. An adjective may be joined to a noun defined by the article (or a demonstrative pronoun); as, *σοφὸν τὸν λόγον εἰρηκας.*—*Οὐ φαῦλον τοῦτο ἔργον ἐρωτᾷς.*

V. In English, such constructions are commonly resolved into two propositions: "*the word which thou hast spoken is wise;*" "*this matter about which thou inquirest is not trifling.*"

The Egesteans, having taken the Athenian ambassadors into the Temple of Venus at Eryx, showed them the offerings, which, being of silver, exhibited a much greater show, with little pecuniary value. — When time brought Cyrus forward to the season of his becoming a youth, he used fewer words, and a gentler voice, and was filled with bashfulness, so as even to blush when he met the elder men.—Whoever applies a remedy stronger than the disease requires, is not a skilful physician. — The soil which produces wild things good, is capable by cultivation also to bear tame things good.	Ὁ Ἐγεσταῖος ὁ πρεσβεὺς ὁ Ἀθηναῖος ἐς ὁ ἐν Ἔρυξ ἱερὸν ὁ Ἀφροδίτη ἄγω (2d aor.) ἐπιδείκνυμι ὁ ἀνάθημα, ὃς εἰμι ἀργυρέος πολὺς (dative) πολὺς ὁ ὄψις ἀπ' ὀλίγος δύναμις χρῆμα παρέχω (imp. mid.).—Ὡς δὲ προάγω (imperf.) Κῦρος ὁ χρόνος, εἰς ὥρα ὁ πρόσηβος γίγνομαι (2 aor. inf.), ὁ μὲν λόγος βραχὺς χράομαι (imperf.), καὶ ὁ φωνὴ ἤσυχος· αἰδὼς (genit.) δὲ ἐμπίπλημι ὥστε καὶ ἐρυθραίνω (pass.) ὁπότε συντυγχάνω (optat.) ὁ πρέσβυς (dative).—Ὅστις μέγας προσάπτω ὁ νόσος ὁ φάρμακον ἰατρός εἰμι οὐκ ἐπιστήμων.—Ὁ ὁ ἄγριος καλὸς φύω γῆ, δύναμαι θεραπεύω (pres. part. pass.) καὶ ὁ ἥμερος καλὸς ἐκφέρω.

VI. As possession makes an object definite, the Greek article supplies the place of a possessive pronoun, the person of which is determined by the subject of the verb; as, *εὖ ποιεῖ τοὺς φίλους, Show kindness to thy friends.*—*ἀπέκτεινε τὴν γυναῖκα, He killed his wife.*

We must seek teachers for our children who are both unimpeachable in their lives, and irreproachable in their manners, and excellent in their experience. — The Thracians wear foxskins upon their heads and their ears, and tunics not only about their breasts, but also about their thighs.—Xenophon, riding along (the line), exhorted the Greeks on horseback: "Now, O men, think that ye are fighting your way to Greece, to your children and your wives." — Anacharsis, being reproached by a native of Attica because he ïs a Scythian, replied, "My country is a reproach to me, but thou to thy country."

Διδάσκαλος ζητητέος (*neut.*) ὁ τέκνον ὃς καὶ ὁ βίος εἰμὶ ἀδιάβλητος, καὶ ὁ τρόπος ἀνεπίληπτος, καὶ ὁ ἐμπειρία (*plur.*) ἀγαθός. —Ὁ Θρᾴξ ἀλωπεκὶς ἐπὶ ὁ κεφαλὴ φορέω, καὶ ὁ οὖς, καὶ χιτὼν οὐ μόνον περὶ ὁ στέρνον (*dative*) ἀλλὰ καὶ περὶ ὁ μηρός (*dative*).—Ξενοφῶν δὲ παρελαύνω ἀπὸ ὁ ἵππος παρακελεύω· (*imperf. mid.*) Ἀνὴρ νῦν ἐπὶ ὁ Ἑλλὰς (*accus.*) νομίζω ἀμιλλάω· (*middle*) νῦν πρὸς ὁ παῖς καὶ ὁ γυνή. — Ὀνειδίζω Ἀνάχαρσις ὑπὸ Ἀττικὸς ὅτι Σκύθης εἰμί, φημι, Ἀλλ' ἐγὼ μὲν ὄνειδος ὁ πατρὶς, σὺ δὲ ὁ πατρίς (*genit.*).

VII. The article is used with adjectives, pronouns, and participles of all numbers and genders, some general designation being understood; as, *ὁ σοφός, the wise* (man.)—*τὰ ἱκανά, the sufficient* (things), i. e., *a competence.*

1 *A priestess endeavoured to dissuade her son from haranguing the people; for if, said she, thou say what is just, men will hate thee; if what is unjust, the gods.—On the other side of the river Euphrates was a flourishing and large city, and its name was Charmanda: from this the soldiers purchased necessaries.*

Ἱέρεια οὐκ ἐάω (*imperf.*) ὁ υἱὸς δημηγορέω· (*infin.*) ἐὰν μὲν γάρ, φημι, ὁ δίκαιος (*neut. plur.*) λέγω, ὁ ἄνθρωπος σὺ μισέω· ἐὰν δὲ ὁ ἄδικος, ὁ θεός.—Πέραν ὁ Εὐφράτης ποταμός εἰμι πόλις εὐδαίμων καὶ μέγας, ὄνομα δὲ Χαρμανδή· ἐκ οὗτος ὁ στρατιώτης ἀγοράζω ὁ ἐπιτήδειος (*neut.*).

2. *The elder men of the Persians no longer go to war out of their own country, but, remaining at home, decide all public and private matters.—Vessels of clay and iron are better than those of silver and gold, because the acquisition of these is easier.—Throwing aside corruptible and corporeal things, strain every desire towards the eternal good.—Wealth and outward goods, without virtue, are unprofitable to the possessors.*

Ὁ γεραιὸς ὁ Πέρσης στρατεύω (*mid.*) μὲν οὐκέτι ἔξω ὁ (*fem.*) ἑαυτοῦ, οἶκοι δὲ μένω δικάζω ὁ τὲ κοινὸς πᾶς καὶ ὁ ἴδιος (*neuters plural*).—Ὁ κεράμειος καὶ ὁ σιδήρεος κρείττων ὁ ἀργυρέος τε καὶ ὁ χρυσέος, ὅτι ὁ κτῆσις οὗτος εὐμαρής.—Ἀποβάλλω (2 *aor.*) ὁ φθαρτὸς καὶ σωματοειδὴς (*neut.*), πρὸς ὁ ἀεὶ ὢν ἀγαθὸς (*neut.*) συντείνω (1*st aor. optat.*) πᾶς ὄρεξις.—Ὁ πλοῦτος καὶ ὁ ἐκτὸς ἀγαθὸς (*neut.*) χωρὶς ἀρετὴ (*genit.*) ἀνωφελής εἰμι ὁ ἔχω (*pres. part.*).

VIII. The article with a substantive (either expressed or to be understood from the context) is often joined to adverbs, and prepositions with their case, and

gives them the force of adjectives; as, *ἡ ἄνω πόλις, the upper city; οἱ τότε ἄνθρωποι, the men of that time; οἱ πάλαι, the men of old; τὰ ἐν Πύλῳ, the Pylian affair.*

Thou seest the treasures of the wise men of old, which they have left behind in books.—O children, recent offspring of ancient Cadmus.—The best of the soldiers departed.—They passed a decree to cast the Marathonian Miltiades into the pit.—The King of the Assyrians thought, if he could weaken the Medes, he would easily rule all the circumjacent (nations).—In peace remember warlike things.	Ὁράω ὁ θησαυρὸς ὁ πάλαι σοφὸς ἀνὴρ, ὃς ἐκεῖνος καταλείπω (2d aor.) ἐν βιβλίον.—Ὦ τέκνον Κάδμος ὁ πάλαι νέος τροφή.—Ὁ πάνυ ὁ στρατιωτὴς ἀπέρχομαι.—Μιλτιάδης ὁ ἐν Μαραθὼν εἰς ὁ βάραθρον ἐμβάλλω (2d aor.) ψηφίζω (1st aor. mid.).—Ὁ ὁ Ἀσσύριος βασιλεὺς νομίζω εἰ ὁ Μῆδος ἀσθενὴς ποιέω (1st aor. opt.) πᾶς ἂν ὁ πέριξ ῥᾳδίως ἄρχω.—Ἐν εἰρήνη μνάομαι (*perf. imperat.*) ὁ εἰς ὁ πόλεμος.

3. *Other uses of the Article.*

IX. The article is not only used with substantives, adjectives, &c., but also with participles; and such constructions are to be rendered in English by the relative with the indicative, or else by a noun; as, *ὁ βουλόμενος, he who wishes; οἱ λέγοντες, they who speak; οἱ κολακεύοντες, flatterers; οἱ φιλοσοφοῦντες, philosophers.*

I wonder how the Athenians were ever persuaded that Socrates was not sound of belief respecting the gods, who never either said or did anything impious.—He persuaded those who	Θαυμάζω ὅπως ποτὲ πείθω Ἀθηναῖος, Σωκράτης περὶ ὁ θεὸς (accus.) μὴ σωφρονέω, ὁ ἀσεβὴς μὲν οὐδείς ποτε οὔτ' εἶπω οὔτε πράσσω.—Πείθω ὁ σύνειμι

associated with Alcibiades to do these things.—Relations benefit neither those who are sick, nor those who are involved in lawsuits. —The gods give unto men no one of the things that are good and fair without labour and care. — I thought that philosophers were the happiest of men. —It behooves a general to provide all such things as these.—The generals of the Persians immediately fled. — We see all teachers showing these things unto their pupils.

Ἀλκιβιάδης ποιέω οὗτος. — Οὔτε ὁ κάμνω οὔτε ὁ δικάζω (*mid.*) ὁ συγγενὴς ὠφελέω.—Ὁ εἰμὶ ἀγαθὸς καὶ καλὸς οὐδεὶς ἄνευ πόνος καὶ ἐπιμέλεια θεὸς δίδωμι ἄνθρωπος. — Οἶομαι (*imperf.*) ὁ φιλοσοφέω εἰμὶ εὐδαίμων ἄνθρωπος.—Δεῖ ὁ στρατηγέω πᾶς ὁ τοιοῦτος παρασκενάζω. — Ὁ ὁ Πέρσης στρατηγέω αὐτίκα φεύγω.—Πᾶς ὁ διδάσκω ὁράω οὗτος ὁ μανθάνω δείκνυμι.

X. The article frequently stands in the accusative neuter with adverbs, and prepositions accompanied by their case, in the sense of adverbs; as, τὸ πάρος, *formerly*; τὸ αὐτίκα, *immediately*; τὸ ἀπὸ τοῦδε, *after this*; τὸ πρὸ τούτου, *before this*; &c.

The Persians having done this, followed continually onward along the beaten track.—All the Greeks of old carried arms.—Thou understandest these things rightly now. — Xenophon thenceforward spent his time in hunting, and feasting his friends, and writing his histories. — The

Οὗτος ποιέω, ὁ Πέρσης ἕπομαι ἀεὶ ὁ πρόσω, κατὰ ὁ στίβος.—Πᾶς ὁ Ἕλλην ὁ πάλαι σιδηροφορέω.—Οὗτος ὀρθῶς ὁ (*plur.*) νῦν ἀποδέχομαι.—Ξενοφῶν ὁ ἐντεῦθεν διατελέω κυνηγετέω καὶ ὁ φίλος ἑστιάω καὶ ὁ ἱστορία συγγράφω.

enemy hereupon departed. —He did this privately.— They who practise horsemanship most, confess that these things are true.

—Ὁ πολέμιος ὁ ἐπὶ οὗτος (*dative*) ἀπέρχομαι. — Ὁ καθ' ἑαυτοῦ οὗτος ποιέω. —Ὁ ὁ ἱππικὸς ὁ (*plur.*) μάλιστα μελετάω, οὗτός εἰμι ἀληθὴς ὁμολογέω.

Remark. The article is also put adverbially in the neuter, with adjectives and substantives; as, τὸ πρῶτον and τὰ πρῶτα, *at first*; τὸ πολύ, *for the most part*; τὸ λοιπόν, *for the future*; τοῦ λοιποῦ, *besides, moreover*, &c.

XI. The article is used with the possessive pronouns ἐμὸς, σός, ἡμέτερος, &c., when the substantive is more particularly defined; as, ὁ ἐμὸς δοῦλος, *my slave*; but ἐμὸς δοῦλος, *a slave of mine*, one of several.

My eyes are handsomer than thine, because thine see only straight forward, whereas mine also (see) sideways, on account of their being prominent.—Which is the handsomer one of noses, thine or mine? I indeed think that mine (is), if, at least, the gods made noses for us for the sake of smelling. For thy nostrils look towards the ground, whereas mine open upward, so as to receive smells from on all sides. —Come now, what sayest thou is the number of thy force?—Ye shall have the most honourable station, on account of both your valour and our zeal.

Ὁ ἐμὸς ὀφθαλμὸς καλὸς ὁ σός εἰμι, ὅτι ὁ μὲν σὸς ὁ κατευθὺ μόνον ὁράω, ὁ δὲ ἐμὸς καὶ ὁ ἐκ πλάγιος, διὰ ὁ ἐπιπόλαιός εἰμι. — Ὁ δὲ ῥὶς ποτερὸς καλὸς, ὁ σὸς ἢ ὁ ἐμός; Ἐγὼ μὲν οἶμαι ὁ ἐμὸς, εἴπερ γε ὁ ὀσφραίνομαι ἕνεκεν ποιέω ἐγὼ ῥὶς ὁ θεός. Ὁ μὲν γὰρ σὸς μυκτὴρ εἰς γῆ ὁράω, ὁ δὲ ἐμὸς ἀναπετάννυμι (*perf. pass.*), ὥστε ὁ πάντοθεν ὀσμὴ προσδέχομαι. —Ἄγε δή, ὁ δύναμις ὁ σὸς τίς φημι πλῆθός εἰμι; —Τάξις ἔχω ὁ κράτιστος, διά τε ὁ ὑμέτερος ἀρετὴ, καὶ ὁ ἡμέτερος προθυμία.

4. *The Article as a Pronoun.*

XII. The article, as has already been remarked (§ I.), was originally a pronoun, equivalent to *this* and *that*.—It is generally used in this sense by Homer and the older poets; as, *τὰ δ' ἄποινα δέχεσθε, and receive this ransom.*

For this man went unto the swift ships of the Greeks.	Ὁ γὰρ ἔρχομαι θοὸς ἐπὶ ναῦς Ἀχαιός.
—This (female) I will not release.	—Ὁ ἐγὼ οὐ λύω.
—For ye all see this, at least.	—Λεύσσω γὰρ δὴ γε πᾶς.
— Unto thee (is) that prize, far greater (than the rest).	Σὺ ὁ γέρας πολὺς (*accus. neut.*) μέγας.
—They thus laboured upon these things throughout the army.	—Ὣς ὁ μὲν ὁ (*accus. neut.*) πένομαι κατὰ στρατός.
— Of these things now having reminded him, sit thou by his side.	— Ὁ μὲν νῦν αὐτὸς μνάω παρέζομαι.
—And it left that (warrior) there, revolving in mind those things which were not about to be accomplished.	— Ὁ δὲ λείπω (2*d aor.*) αὐτοῦ, ὁ φρονέω ἀνὰ θυμὸς, ὃς οὐ τελέω μέλλω.
—If any one else of the Greeks had related this dream.	— Εἰ μέν τις ὁ ὄνειρος Ἀχαιὸς ἄλλος ἐνίσπω (2*d aor.*).
—Thence thou didst flee for shelter into Lyrnessus; this city, however, I sacked.	—Ἔνθεν δ' ἐς Λυρνήσσος ὑπεκφεύγω· (2*d aor.*) αὐτὰρ ἐγὼ ὁ πέρθω.
—I hope, however, that thou wilt do this with difficulty.	—Χαλεπῶς δὲ σὺ ἔλπω (*perf. mid.*) ὁ ῥέζω

XIII. This Homeric usage of the article is preserved, along with that which is called the Attic, or ordinary usage, chiefly in Herodotus and other Ionic, as well as in some Doric writers.

XIV. Among the Attic writers, on the other hand, the tragedians adhere most closely to it.

1. *Herodotus and other Ionic Writers.*

Into this (temple) if a slave should flee, it is not lawful to touch him.—Against these, then, a siege took place.—Both night came on, and these having broken up from the meeting, went on board their ships.—They say that Cyrus, having heard it, ordered his interpreters to interrogate Crœsus; and that these, having come near, asked (him).—All sudden changes, greater than ordinary, towards these (things) and towards those (i. e., *in any direction whatever*), *do harm.—Around the Hyrcanian sea (are) mountains, lofty, and thick with forests, and on these mountains is the artichoke.—Of these, the one (female) had the appearance of a stranger; the other resembled a native.*

Ἐς ὁ (ἱερόν) ἢν καταφεύγω οἰκέτης, οὐκ ἔξειμι αὐτὸς (*genitive*) ἅπτω (*1st aor. mid.*).—Ὁ (*dative*) μὲν δὴ πολιορκίη γίνομαι.—Νύξ τε γίνομαι, καὶ ὁ, διαλύω (*1st aor. part. pass.*) ἐκ ὁ συνέδριον, ἐσβαίνω ἐς ὁ ναῦς.—Φημὶ ὁ Κῦρος, ἀκούω, κελεύω ὁ ἑρμηνεὺς ἐπείρομαι ὁ Κροῖσος, καὶ ὁ, προσέρχομαι, ἐπειρωτάω.—Πᾶς ἐξαπίνης μέγας ὁ μέτριος μεταβάλλω (*pres. part. pass. neut.*) ἐπὶ ὁ καὶ ἐπὶ ὁ, βλάπτω.—Περὶ ὁ Ὑρκάνιος θάλασσα οὖρος ὑψηλὸς καὶ δασὺς ὕλη, ἐπὶ δὲ ὁ οὖρος κυνάρα.—Ὁ δὲ ὁ μὲν ξεῖνος μορφὴ ἔχω· ὁ δ' εἴκω (*pluperf. mid.*) ἐνδάπιος.

2. *Doric Writers.*

Come, let us seat ourselves under this elm.—Along with these both an aged

Δεῦρ' ὑπὸ ὁ πτελέα (*accus.*) ἕσδομαι.—Ὁ δὲ μετὰ γριπεύς τε γέρων, πέτρα τε

fisherman, and a rugged rock, are wrought (thereon).—This vineyard a little lad is guarding.—For this I gave a she-goat, as the price, unto a Calydonian ferryman.—The fowler watched Cupid leaping this way and that.—Dear herdsman, having taken this Cupid, teach him to sing.—Unto me, longing for a strain, may the Muses give that sweet strain, than which no remedy is a more pleasing one.—These sweet hopes I will not abandon until farthest old age.

λεπρὰς τεύχω (*perf. pass.*). —Ὁ ἁλωὰ ὀλίγος κῶρος φυλάσσω.—Ὁ (*genit.*) μὲν ἐγὼ πορθμεὺς Καλυδώνιος αἶξ δίδωμι ὦνος.—Ὁ (ὁδὸς) καὶ ὁ (ὁδὸς) ὁ Ἔρως μετάλλομαι ἰξευτὰς ἀμφιδοκεύω (*imperf.*). — Μέλπω, φίλος βώτης, λαμβάνω ὁ Ἔρως διδάσκω.—Μολπὰ ὁ Μοῖσα ἐγὼ ποθέω δίδωμι (*optat.*) ὁ γλυκερὸς μολπὰ, ὃς φάρμακον ἀδὺς οὐδείς. —Ὁ γλυκερὸς ἐλπὶς ὑστάτιος μέχρι γῆρας (*genit.*) οὐκ ἀπολείπω.

3. *Attic Writers.*

For this one happens to be unto them the most powerful of friends.—For this (land) nurtured them when young.—But, in truth, this at least I well know, that the man has gone.—From this mother am I sprung. —All the people of the Cadmeans with good reason call upon thee, and of these I especially. — The warrior shall, as a private foe, oppose this warrior.— Then again, hearing every

Ὁ γὰρ μέγας αὐτὸς τυγχάνω φίλος.—Ὁ γὰρ (γῆ) νέος τρέφω (1 *aor. mid.*).—Ἀλλὰ μὴν ὅ γε εὖ εἶδω, ὅτι ὁ ἀνὴρ ἀπέρχομαι.—Ὁ φύω (*perf.*) μήτηρ. — Πᾶς σὺ Καδμεῖος λέως καλέω δικαίως, ἐκ δὲ ὁ μάλιστα ἐγώ.—Ἐχθρὸς ἄνηρ ἄνηρ ὁ συνίστημι (*fut. mid.*).— Ἔπειτα φωνὴ ὁ πᾶς ἀκούω

language, they selected this (term) from this (language), and that from that. —The stars, when they set, and the risings of these.—If he had done this and that, he would not have died.—Sitting down, they broil as before; they carry on the head as before this; they bake cakes as before this.

ἐκλέγω (*1st aor. mid.*) οὗτος μὲν (ἔπος) ἐκ ὁ (*fem.*), οὗτος δὲ ἐκ ὁ (*fem.*).—Ἀστὴρ (*accus.*), ὅταν φθίνω (*subj.*), ἀντολή τε ὁ.—Εἰ ὁ καὶ ὁ ποιέω (*1st aor.*), οὐκ ἂν ἀποθνήσκω (*2d aor.*).—Κάθημαι (*pr. part. fem.*) φρύγω ὥσπερ καὶ πρὸ ὁ (χρόνος)· ἐπὶ ὁ κεφαλὴ φέρω ὥσπερ καὶ πρὸ ὁ πέττω ὁ πλακοῦς ὥσπερ καὶ πρὸ ὁ.

XV. The Homeric usage of the article is most frequently found in later writers where a division is indicated, when ὁ μέν and ὁ δέ, οἱ μέν and οἱ δέ, are opposed to each other.

XVI. The expressions ὁ μέν and ὁ δέ, οἱ μέν and οἱ δέ, are commonly translated into English by *the one—the other; the former—the latter; some—others*, &c. The literal meaning, however, makes the Homeric usage more apparent; thus, *this one indeed—but that; these indeed—but those*, &c.

Upon this, the one forgot his envy, and the other began to attend to the things appertaining to the departure of Cyrus.—There the king and the Greeks were about thirty stadia apart from one another, the latter pursuing those over against them, and the former plundering.—Some were persuaded by arguments, oth-

Ἐκ οὗτος δὴ ὁ μὲν φθόνος (*genit.*) ἐπιλανθάνω (*pluperf. pass.*), ὁ δὲ ἐπιμελέομαι (*imperf.*) ὁ (*genit.*) εἰς ὁ ὁ Κῦρος ἐξέλασις.—Ἐνταῦθα διέχω (*2d aor.*) ἀλλήλων βασιλεὺς καὶ ὁ Ἕλλην ὡς τριάκοντα στάδιον, ὁ μὲν διώκω ὁ καθ' ἑαυτῶν, ὁ δὲ ἁρπάζω.—Ὁ μὲν λόγος πείθω, ὁ δὲ δῶ-

ers by gifts.—Some had gone forward after fodder, others after wood.—Unto some it appeared best to remain, but unto the majority not.—The chariots also were borne along, some through the enemy themselves, others through the Greeks.

ρον. — Ὁ μὲν ἐπὶ χιλὸς προέρχομαι, ὁ δὲ ἐπὶ ξύλον (*plur.*).—Ὁ μὲν δοκέω βέλτιστός εἰμι καταμένω, ὁ δὲ πολὺς, οὐ.—Ὁ δὲ ἅρμα φέρω, ὁ μὲν δι' αὐτὸς ὁ πολέμιος, ὁ δὲ δι' Ἕλλην.

Remark 1. When the division or opposition does not take place in the case of a substantive, but of an adjective, verb, or an entire proposition, the neuter is used, τὸ μέν—τὸ δέ, τὰ μέν—τὰ δέ, in the sense of *partly—partly*. Thus (*Herod.*, 1, 173), νόμοισι δὲ τὰ μὲν Κρητικοῖσι, τὰ δὲ Καρικοῖσι χρέωνται. *They use partly the Cretan, partly the Carian laws.*

Remark 2. When a preposition governs the article, μέν and δέ often come immediately after the preposition; as (*Plat.*, *Phædr.*, p. 263, *B.*), ἐν μὲν ἁρα τοῖς συμφρονοῦμεν, ἐν δὲ τοῖς οὔ. *In some things we are agreed, in others not.*

Remark 3. We often find ὁ μέν, or its oblique forms, omitted; as (*Hom.*, *Il.*, 22, 157), τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων. *They both ran by in this direction, the one fleeing, the other pursuing from behind.*—(*Plat.*, *Phileb.*, p. 36, *E.*), ψευδεῖς, αἱ δ' ἀληθεῖς οὐκ εἰσὶν ἡδοναί; *Are there not some false, and others true pleasures?*

Remark 4. Instead of one or both of the articles, the name is sometimes expressed; as (*Herod.*, 5, 94), ἐπολέμεον Μιτυληναῖοί τε καὶ Ἀθηναῖοι, οἱ μὲν ἀπαιτέοντες τὴν χώρην, Ἀθηναῖοι δὲ, κ. τ. λ. *The Mitylenæans and Athenians warred; the one demanding back the territory; the Athenians, on the other hand, proving*, &c.

Remark 5. Ὁ μέν—ὁ δέ are not always opposed to each other; but, instead of one of them, another word is often put; as (*Thucyd.*, 7, 73), καὶ οἱ μὲν εἰπόντες ἀπῆλθον, καὶ οἱ ἀκούσαντες διήγγειλαν τοῖς στρατιώταις. *And they, having spoken, departed; and the others, having heard, announced unto the soldiers.*

Remark 6. Demosthenes, and more especially the later writers, use also the relative pronoun ὅς, ἥ, ὅ, in place of the article, with μέν and δέ; as (*Demosth. pro Cor.*, p. 248), πόλεις Ἑλληνίδας ἃς μὲν ἀναιρῶν, εἰς ἃς δὲ τοὺς φυγάδας κατάγων. *Razing some Grecian cities, and bringing back the exiles to others.*

XVII. The article is very often used in Ionic and Doric writers for the relative pronoun ὅς, ἥ, ὅ; as (*Hom.*, *Il.*, 1, 125), ἀλλὰ τὰ μὲν (ἃ μὲν) πολίων ἐξεπρά-

θομεν, τὰ (ταῦτα) δέδασται. But the things which we pillaged from the cities, these have been divided.

XVIII. Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter, and the oblique cases, and to avoid hiatus, or to lengthen a short final syllable.

1. *Ionic Writers.*

Yea! by this sceptre, which shall never put forth leaves and branches. — Among them, thereupon, Nestor, sweet of speech, arose, from whose tongue speech even flowed sweeter than honey. —He found the monarch cooling the wound which Pandarus had inflicted on him with the arrow. — Many long-haired Greeks lie dead, whose black blood fierce Mars has scattered round about the fair-flowing Scamander.—Candaules, whom the Greeks call Myrsilus, was king of Sardis, and a descendant of Alcœus, the son of Hercules. — He sailed by these Grecian cities, from which also he took both ships and a land-force.— Javelins and spears, and all such things as these, which men use for war.

Ναὶ μὰ ὅδε σκῆπτρον (*accus.*) ὁ μὲν οὔποτε φύλλον καὶ ὄζος φύω.—Ὁ δὲ (*dative*) Νέστωρ ἡδυεπὴς ἀνορούω, ὁ καὶ ἀπὸ γλῶσα μέλι γλυκὺς ῥέω αὐδή. — Εὑρίσκω (2*d aor.*) ὁ ἄναξ ἕλκος ἀναψύχω, ὁ αὐτὸς (*accus.*) βάλλω (2*d aor.*) Πάνδαρος ἰός.—Πολὺς θνήσκω (*perf.*) καρηκομοάω (*pres. part. act.*) Ἀχαιὸς, ὁ νῦν αἷμα κελαινὸς ἐΰῤῥοος ἀμφὶ Σκάμανδρος σκεδαννύμι (1*st aor.*) ὀξὺς Ἄρης. — Εἰμὶ Καυδαύλης, ὁ ὁ Ἕλλην Μύρσίλος ὀνομάζω, τύραννος ὁ Σάρδεις, ἀπόγονος δὲ Ἀλκαῖος ὁ (υἱὸς) Ἡρακλέης. — Παραμείβω (*imperf. mid.*) Ἑλληνὶς ὅδε πόλις, ἐκ ὁ νηῦς τὲ καὶ στρατίη, παραλαμβάνω.— Ἀκόντιον καὶ δοράτιον, καὶ ὁ τοιοῦτος πᾶς ὁ χρέομαι ἐς πόλεμος ἄνθρωπος.

2. *Doric Writers.*

In very truth I am keeping for thee a white she-goat, mother of twins, which Erithakis, the daughter of Mermnon, asks of me.—I have a bed by the cool water, and in it are heaped together fair skins from white heifers, which, while cropping the arbute, the southwest wind hurled down from the height.— I gave unto Daphnis a staff, which my father's field produced. — Ye Bucolic Muses, cause that strain to appear which I formerly sang to the shepherds.—The kiss too dies, which Venus will never relinquish. — Within are those bitter arrows with which he often wounds even me. — Venus loves thee far more than the kiss, with which she kissed of late the dying Adonis.

Ἦ μὰν τὺ λευκὸς διδυματόκος αἶξ φυλάσσω, ὁ ἐγὼ (*accus.*) ὁ Μέρμνων (παῖς) Ἐριθακὶς αἰτέω. — Εἰμὶ ἐγὼ παρ' ὕδωρ ψυχρὸς στιβάς· ἐν δὲ νέω (*perf. pass.*) λευκὸς ἐκ δαμάλα καλὸς δερμάτιον, ὁ λὶψ κόμαρος τρώγω ἀπὸ σκοπιὰ τινάσσω.—Δάφνις μὲν κορύνα δίδωμι, ὁ ἐγὼ (*dat.*) πατὴρ τρέφω (*imperf.*) ἀγρός. —Βωκολικὸς Μοῖσα, φαίνω ᾠδά, ὁ ποκ' ἐγὼ ἀείδω νομεύς. — Θνάσκω καὶ ὁ φίλαμα, ὁ μήποτε Κύπρις ἀφίημι. — Ἔνδοθι εἰμὶ ὁ πικρὸς κάλαμος, ὁ πολλάκις καὶ ἐγὼ τιτρώσκω.— Ὁ Κύπρις φιλέω σὺ πολὺ πλέον, ἢ ὁ φίλαμα, ὁ πρώαν ὁ Ἄδωνις ἀποθνήσκω φιλέω.

3. *Tragic Writers.*

Propitiously, therefore, greet ye him, who has just dug down Troy with the spade of avenging Jove, with which the (whole) region

Ἀλλ' εὖ αὐτὸς ἀσπάζομαι (1*st aorist*), Τροία κατασκάπτω (1*st aor. part.*) ὁ δικηφόρος Ζεὺς μάκελλα,

has been subdued.—I have sent, moreover, scouts and observers of the army (of the foe), who I am persuaded linger not by the way. — The sacred statues of the gods, of which I, the all-wretched one, have deprived myself.—A pollution, which neither earth, nor holy shower, nor light will endure.—He departed, having left with me a tablet, which I pray to the gods to have received without calamity. — Fearing her husband, lest she die for wishing to slay (those) whom she ought not to slay.

ὁ κατεργάζομαι πέδον.— Σκοπὸς δε κἀγὼ καὶ κατοπτὴρ στρατὸς πέμπω (1 *aorist*), ὁ (*accus.*) πείθω (*perf. mid.*) μὴ ματάω (*pres. infin.*) ὁδός.—Δαίμων ἄγαλμα ἱερὸς ὁ ὁ παντλήμων ἐγὼ ἀποστερέω ἐμαυτοῦ. — Ἅγος, ὁ μήτε γῆ, μήτ' ὄμβρος ἱερὸς, μήτε φῶς προσδέχομαι.— Ἐγὼ δέλτος λείπω στείχω (*imperf.*), ὁ ἐγὼ θεὸς ἀρῶμαι πημονὴ (*genit.*) ἄτερ λαμβάνω (2*d aor.*).—Πόσις τρέμω, μὴ καταθνήσκω (2*d aorist*) κτείνω (*pres. part.*) ὁ οὐ χρὴ κτείνω (2*d aor.*).

Remark. In the following, however, the article is found for the relative pronoun, without either of the reasons mentioned under § XVIII. Thus, *σκοπὸς προσήκεις τῶν ἀδηλοῦμεν φράσαι. Thou art come as a visitant, to tell us concerning the things about which we are uncertain.*—(*Soph., Œd. Col.*, 35.)

SECTION II.

CONCORD.

1. *Concord of Adjectives.*

I. The article, an adjective, or participle, agrees with its substantive in gender, number, and case.

Knowing the two men to be worthy of confidence.—If ye now truly have this knowledge, be propitious.

Γιγνώσκω ὁ ἀνὴρ (*dual*) ἀξιόπιστός εἰμι.—Εἰ νῦν ἀληθῶς οὗτος ὁ ἐπιστήμη ἔχω,

—*That the life of private men is secure and undisturbed, and without danger.* — *The boat was already crowded, and full of lamentation.*—*Every gift given, even though it be small, is very great, if thou give it with good-will.*—*He had an undisciplined tongue, a most disgraceful malady.* —*They had, contrary to expectation, overthrown the cities among the Phocians.* —*Having packed up their baggage, they proceeded through much snow, having many guides.*

Ἱλεώς εἰμι.—Ὁ μὲν ὁ ἰδιώτης βίος (**accus.**) ἀσφαλὴς, καὶ ἀπράγμων, καὶ ἀκίνδυνός εἰμι.—Ἤδη πλήρης τὸ πορθμεῖον, καὶ **ὀλιγη** ἀνάπλεως εἰμί. — Ἅπας δίδωμι (*pres. part.*) δῶρον, εἰ καὶ μικρός εἰμι (*subj.*), μέγας εἰμὶ, εἰ μετ' εὔνοια δίδωμι (*subj.*).—Ὁ μὲν ἐν Φωκεὺς πόλις παραδόξως ἀνάστατος ποιέω (1 *aor.*). — Συσκευάζω (1*st aorist part. mid.*), πορεύω (*imperf. mid.*) διὰ χιὼν (*gen.*) πολὺς, ἡγεμὼν ἔχω πολύς.

II. An adjective is often put in the neuter gender, χρῆμα, κτῆμα, or some such word, being understood; as, ὡς ἡδὺ ἐρημία! *How sweet a thing is solitude!*—Σοφία μόνη τῶν κτημάτων ἀθάνατον. *Wisdom alone of possessions is immortal.*

The government of many is not a good thing; let there be one ruler. — *Man is something so hard to please, and querulous and morose.* —*Truth is always a right thing.*—*To men their country is a very dear thing.*—*Woman is feebler than man.* —*Pleasures, and sorrows, and desires, are especially*

Οὐκ ἀγαθὸς πολυκοιρανία· εἷς κοίρανός εἰμι.—Οὕτω δυσάρεστός τίς εἰμι ὁ ἄνθρωπος, καὶ φιλαίτιος, καὶ δύσκολος.—Ὀρθὸς ὁ ἀλήθεια ἀεί.—Ὁ πατρὶς φίλος βρότος. — Ἀσθενὴς γυνὴ ἀνήρ.—Εἰμὶ ἀνθρώπειος μάλα ἡδονὴ καὶ λύπη

incident to humanity.—To a man who has once been called happy, changes are a sad thing.—The multitude are formidable when they have wicked rulers. — Wealth is a cowardly and pitiful thing, fond of life. —A woman is exceedingly well fitted to procure wealth. — To what other person is a brother an ornament than to a brother?

καὶ ἐπιθυμία. — Καλέω (*perf part.*) δὲ φὼς μακάριος ποτὲ ὁ μεταβολὴ λυπηρός.—Δεινὸς ὁ πολὺς κακοῦργος ὅταν ἔχω προστάτης.—Δειλὸς ὁ πλοῦτος, καὶ φιλόψυχος κακός. —Χρῆμα (*plur.*) πορίζω εὔπορος γυνή.—Τίς ἄλλος ἢ ἀδελφὸς ἀδελφὸς καλός.

III. An adjective or participle is often put in a different gender from the substantive with which it is connected, being made to agree in gender with the *person* or *thing* implied by that substantive, and not with the grammatical termination of the latter. Thus, φίλε τέκνον. *Beloved son.*—Ἀθήνη, Διὸς τέκος ἀτρυτώνη. *Minerva, invincible daughter of Jove.*—Ἀντέσχε χρόνον ἐπὶ πλεῖστον πολιορκουμένη Σόλοι. *Soli, on being besieged, resisted for a very long time.*

The bands were disturbed, thinking that the son of Peleus had cast away his resentment.—The remaining tribes continue contending in these things with one another.—O children, overshadowed with suppliant boughs.—Alas, O good and faithful soul, thou hast gone, then, having left us. —Seven valiant sons hav-

Κινέω φάλαγξ, ἔλπομαι Πηλείων μηνιθμὸς ἀποῤῥίπτω (1*st aor.*).—Ὁ μένω φυλὴ διαγωνίζομαι οὗτος (*accus.*) πρὸς ἀλλήλων (*acc.*) διατελέω.—Ὦ τέκνον, ἱκτήριος κλάδος ἐκστέφω (*perf. part.*).—Φεῦ, ὦ ἀγαθὸς καὶ πιστὸς ψυχὴ, οἴχομαι δὴ ἀπολείπω (2*d aor.*) ἐγώ.—Θνήσκω (2*d aorist part.—genit. absol.*) ἑπτὰ

ing died, whom Adrastus, king of the Argives, once led.—I will burn Athens, which first did unjust things towards me. — I opened, and I behold a child bearing a bow.—Receive the two children of my brother, the most beautiful of the gods.

γενναῖος τέκνον, ὃς ποτ', Ἀργεῖος ἄναξ, Ἄδραστος ἄγω (2*d aor.*). — Πυρόω Ἀθῆναι, ὃς (*masc.*) ἐγὼ ὑπάρχω (1*st aor.*) ἄδικος ποιέω (*pres. part.*).—Ἀνοίγω (1*st aor.*), καὶ βρέφος ἐσοράω φέρω τόξον. — Ὑποδέχομαι (1*st aor.*) ὁ ἀδελφὸς ὁ τέκνον δύο, ὁ καλὸς ὁ θεός.

Remark 1. Hence a collective noun, in the singular and feminine, or neuter, is often accompanied by the adjective in the plural and masculine; as (*Æschyl., Agam.*, 588), Τροίην ἑλόντες δή ποτ' Ἀργείων στόλος.—(*Thucyd.*, 1, 143), Κυβερνήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους.

Remark 2. Thus the relative often stands in the plural after a singular antecedent, when it does not refer to the definite individual person or thing, but to the whole class; as if for οἷος. Thus (*Eurip., Orest.*, 908), Ἀνδρεῖος ἀνὴρ, αὐτουργὸς, οἵπερ καὶ μόνοι σώζουσι γῆν. Equivalent to the Latin *cujus generis homines.*

IV. The neuter adjective, or participle, with the article, is used as a substantive in Attic Greek, especially in prose.

Let him know that his own fear, attended by strength, will more terrify the enemy; but that his confidence, associated with weakness, will be more void of terror.—But we call upon you not to break the treaty, nor to transgress the oaths, but to settle the differences by legal decision, according to the compact.

Γιγνώσκω (2*d aor.*) ὁ μὲν δείδω (*perf. part. mid. neut.*) αὐτοῦ, ἰσχὺς ἔχω (*pres. part.*), ὁ ἐναντίος μᾶλλον φοβέω (*fut. part.*) ὁ δὲ θαρσέω (*pres. part. neut.*), ἀσθενής εἰμι (*part.*) ἀδεής εἰμι (*fut. part.*).—Ἐγὼ δὲ λέγω σὺ (*dat.*), σπονδὴ (*plur.*) μὴ λύω, μηδὲ παραβαίνω ὁ ὅρκος, ὁ δὲ διάφορος (*plur. neut.*)

—But armed in hand with this sword, I will afford to myself the confidence of courage.	*δίκη λύω (mid.) κατὰ ὁ συνθήκη.—Ὁπλίζω (perf. part.) δὲ χεὶρ (accus.) δδε φάσγανον, ὁ πιστὸς (plur. neut.) ἐμαυτοῦ ὁ θράσος παρέχω (mid.).*

Remark. The neuters of many adjectives, in connexion with the article, express a whole, which might also be denoted by the plural; as, *τὸ ἐναντίον, the enemies.—τὸ ὑπήκοον, subjects.—τὸ πολιτικόν, the citizens.*—In the same way participles are used; as, *τὸ ὑπομένον,* for *οἱ ὑπομένοντες.—τὸ ξυνεστηκός,* for *οἱ ξυνεστηκότες,* &c.

V. Adjectives denoting the qualities of human beings, animals, &c., are often changed into substantives which govern another substantive in the genitive. This, however, is a poetical idiom, and does not occur in prose. Thus (*Aristoph., Plut.*, 268), *ὦ χρυσὸν ἀγγείλας ἐπῶν. O thou that hast announced golden tidings.* Literally, "*gold of tidings*," for *ἔπη χρυσᾶ.*—And again, *μένος Ἄρηος, mighty Mars.* Literally, "*might of Mars.*" *Αἰνείαο βίη, the powerful Æneas.* Literally, "*the power* (or *force*) *of Æneas.*"

Obs. Somewhat, though not exactly analogous to this, are the circumlocutions in prose with *παῖδες, υἱοί, χρῆμα,* &c. Thus, *Ἀυδῶν παῖδες,* for *Ἀυδοί.—συὸς μέγα χρῆμα,* for *μέγας σῦς.*—In the former case, however, Wachsmuth explains this usage as an extension of the custom of naming the father in honour of the son, to a whole community. (*Hellen., Alterth.*, vol. 1, p. 321.)—The use of *χρῆμα,* on the other hand, in such constructions as these, resembles very closely the vulgar English idiom, "a great *thing* of a boar."

Ye will bring also the mighty Priam.—In the middle was a fearful dragon.—The strong Alcinoüs then addressed the herald.—Even	*Ἄγω δὲ Πρίαμος βία.—Ἐν μέσος δὲ δράκων εἰμὶ φόβος.—Τότε κήρυξ πρόσφημι μένος Ἀλκίνοος.—*

us a great wave, above the sides of a ship, shall descend (upon it) when a violent wind may impel. — Among them thereupon spoke the vigorous Telemachus. — Yoke now for me the strong mules. — Has the aged Pittheus departed from the palace? — And I bring forth children, two males, Eteocles and the renowned and mighty Polynices. — The hairy-hearted Pylæmenes led the Paphlagonians. — Such a great fault did the fair-robed aspiring Coronis contract.

Ὥστε μέγας κῦμα, ναῦς ὑπὲρ τοῖχος, καταβαίνω, ὁπότε ἐπείγω ἵς ἄνεμος. — Ὁ (*dat.*) δὲ μετείπω ἵς Τηλέμαχος. — Ζεύγνυμι (1*st aor.*) ἤδη ἐγὼ σθένος ἡμίονος. — Μῶν Πιτθεὺς γῆρας δόμος (*plur.*) ἀπέρχομαι; — Τίκτω δὲ παῖς, δύο μὲν ἄῤῥην, Ἐτεοκλῆς, κλεινός τε Πολυνείκης βία. — Παφλαγὼν (*gen.*) ἡγέομαι Πυλαιμένης λάσιος κῆρ. — Ἔχω (2*d aor.*) τοιοῦτος μέγας ἄτη καλλίπεπλος λῆμα Κορωνίς.

Remark. The Latin poets frequently imitate this idiom. Thus (*Lucret.*, 5, 28), "*Tripectora tergemini vis Geryonai.*"—(*Virg.*, *Æn.*, 11, 376), "*Violentia Turni.*"—(*Horat.*, *Od.*, 1, 3, 36), "*Perrupit Acheronta Herculeus labor.*"—(*Id.*, *ib.*, 3, 21, 11), "*Catonis virtus.*"—(*Id.*, *Sat.*, 2, 1, 72), "*Virtus Scipiadæ, et mitis sapientia Lælii.*"

VI. Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition. This also takes place in the case of the relative ὅς, ἥ, ὅ.

And they call me Jocasta, for this (name) my father imposed. — My paternal hearth was destroyed, and he himself (i. e., my father) falls at the god-erect-

Καλέω δ' Ἰοκάστα ἐγὼ, οὗτος γὰρ (ὄνομα) πατὴρ τίθημι (2*d aor. mid.*). — Πατρῷός τε ἑστία κατασκάπτω (2*d aor.*) αὐτὸς δὲ (ὁ πατὴρ) βωμὸς (*dat.*)

ed altar.—He comes to the Eurytean city, for him (Eurytus) alone of mortals he affirmed to be the author of this unhappy event.— Thebes, which is hundred-gated, and two hundred men enter into it through each (gate).—The son of Saturn caused her to be the nurse of the youths who beheld after her with their eyes the light of the far-seeing Aurora. — O mother, I am going away below, unespoused, unwedded, which rites I ought to have obtained.— Your mansion, who use both heaven and earth for a dwelling, is far greater than mine.

πρὸς θεόδμητος πιτνέω.— Ἔρχομαι πόλις (*accus.*) ὁ Εὐρύτειος, ὅδε γὰρ (Εὔρυτος) μέταιτιος μόνος βρότος φάσκω ὅδε εἰμὶ πάθος. —Θῆβαι, ὃς ἑκατόμπυλός εἰμι, διακόσιοι δὲ ἀνὰ ἕκαστος (πύλη) ἀνὴρ ἐσοιχνέω. —Τίθημι (1*st aor.*) δὲ αὐτὸς Κρονίδης κουροτρόφος, ὃς (κοῦροι) μετ' ἐκεῖνος (*accus.*) ὄφθαλμος εἰδέω (2 *aor. mid.*) φῶς πολυδερκὴς Ἠώς.—Ὦ μητὴρ, ἄπειμι δὴ κάτω, ἄνυμφος, ἀνυμέναιος, ὃς (ὑμέναια) ἐγὼ χρὴ τυγχάνω (2*d aor.*).—Οἰκία πολὺς μέγας ὁ ὑμέτερος ὁ ἐμὸς, ὃς οἰκία μὲν χράομαι γῆ τε καὶ οὐρανός.

VII. A feminine substantive or substantives in the *dual* often take an adjective, pronoun, or participle, of the same number, in the masculine gender.—Thus (*Thucyd.*, 5, 23), ἄμφω τὼ πόλεε, *both the cities*.—(*Plat.*, *Gorg.*, p. 524, *A.*), ἄμφω τὼ ὁδώ, *both the ways*.

And they reckon these two days as one. — Then we must concede these two arts to women.—Stretching out my two hands, I found a contest about this creature. —Now, however, you two

Καὶ εἰς ἄμφω οὗτος ὁ ἡμέρα λογίζομαι.—Ὁ γυνὴ ἁρα οὗτος ὁ τέχνη ἀποδότεός (*neuter*) εἰμι. — Ὁ χεὶρ τείνω (*pres. part. mid.*) περὶ κνώδαλον (*accus.*) εὑρίσκω ἀγών. — Νῦν δὲ

are so affected, as if your two hands, which the Deity made for the purpose of aiding one another, having discarded this, should have turned themselves to the hindering of one another. —Minerva and Juno smitten with lightning.—And instead of one, two souls most faithful would Pluto have confined together, having passed the subterranean pool.

οὕτως διάκειμαι, ὥσπερ εἰ ὁ χεὶρ, ὃς ὁ θεὸς ἐπὶ ὁ (*neut.*) συλλαμβάνω (*infin.*) ἀλλήλω (*dat. dual*) ποιέω, ἀφίημι (*2d aor. part. mid. dual*) οὗτος, τρέπω (*2d aor. opt. mid.*) πρὸς ὁ διακωλύω ἀλλήλω (*accus. dual*).—Ἀθήνη καὶ Ἥρα πλήσσω (*2d aor. part. pas.*) κεραυνός. — Δύο δὲ ἀντὶ εἷς Ἅιδης (*gen.*) ψυχὴ ὁ πιστὸς γὲ συνέχω (*2d aor.*) ἂν ὁμοῦ, χθόνιος λίμνη διαβαίνω (*2d aor. part.*).

VIII. In the tragic writers, if a woman, talking of herself, employ the plural number, it must be in the masculine gender; and, on the other hand, if she employ the masculine gender, it must be put in the plural number.

I am childless with respect to thee. — But if these things seem good to the gods, I, having suffered (punishment), will confess that I have erred.—I shall fall, if it behooves me to fall, avenging my sire.—Wo is me! What wilt thou say? Thou art not, then, come to me as to one about to die.—I then, though not afflicted by any malady, am now weighed down by mis-

Ἐγὼ (*plur.*) δ' ἄτεκνός εἰμι τοὐπὶ (τὸ ἐπὶ) σύ (*accus.*). —Ἀλλ' εἰ μὲν οὖν ὅδε εἰμὶ ἐν θεὸς καλὸς, πάσχω (*2d aor. plur.*) ἂν συγγινώσκω (*2d aor. opt.*) ἁμαρτάνω (*perf. part. act.*).—Πίπτω (*fut. mid. plur.*) εἰ χρὴ, πατὴρ (*dat.*) τιμωρέω (*mid.*).—Οἴμοι, τίς λέγω; οὐκ ἄρα ὡς θνήσκω (*fut. part. mid. plur.*) μετέρχομαι ἐγώ.—Ἐγὼ (*plural*) ἄρα οὐ νοσέω ἀτάω νῦν.

fortune.—I do not choose for myself a voluntary malady, maintaining an unequal contest with the gods. —It is fitting that I, asking these things, attend to thee.—Suffer me to inhabit this land; since, even though wronged, I will be silent, being overcome by the more powerful.

— Νόσος ἔπακτος οὐκ ἐξαιρέω (*mid. plur.*) θεὸς δυσμαχέω.—Ἐγὼ (*plur.*) ἀκούω (1*st aor.*) χρεών εἰμι, ὁ ἐρωτάω ὅδε.—Ὅδε χθὼν ἐάω ἐγὼ οἰκέω, καὶ γὰρ ἀδικέω (*perf. part. plural*) σιγάω, κρείσσων (*genit.*) νικάω.

Remark 1. But if a woman speak of herself in the singular, she uses the feminine gender, and also when she speaks of the female race in general. Thus (*Eurip., Med.*, 385), Κράτιστα τὴν εὐθεῖαν, ᾗ περύκαμεν σοφαὶ μάλιστα. *It is best to proceed by the direct path, in which we women are especially skilled.*

Remark 2. The Coryphæa, as the representative of the chorus, appears sometimes to have used the masculine gender with the singular number. (Consult *Eurip., Hippol.*, 1107, and *Monk, ad loc.*; and on this whole subject compare the remarks of Dawes and Kidd. *Misc. Crit., ed. Kidd*, p. 569, *seqq.*)

IX. If an adjective, participle, or pronoun refer to two or more substantives, then,

1. If all these substantives are of the same gender, the adjective, &c., is properly in this gender, and in the plural. But if the substantives signify inanimate things, the neuter is often used.
2. If the substantives, on the other hand, are of different genders, then, if inanimate objects are signified, the neuter plural is commonly used; but when animated beings are referred to, the adjective is put in the masculine, if one of the substantives is of the masculine gender.

Chirisophus, and Xenophon, and the targeteers with them, having got without the line of the enemy, began to move onward.—They put on board of the ships Phi-

Χειρίσοφος καὶ Ξενοφῶν καὶ ὁ σὺν αὐτὸς πελταστὴς ἔξω γίγνομαι (2*d aor.*) ὁ ὁ πολέμιος φάλαγξ, πορεύω (*imperf. mid.*).—Ἐς ὁ ναῦς Φιλήσιος καὶ Σοφαίνετος

Iesius and Sophœnetus, the eldest of the generals.— Seeing him adorned with both painting of the eyelids, and a rubbing in of colour, and false hair, which were customary among the Medes.—Now I said these things, not having referred (in so doing) to piety, nor to just dealing, nor to prudence, which thou didst enumerate. — It displays its neck and head gilded with very thick gold. — Stones and bricks, and pieces of wood and tile, when thrown about in disorder, are useful in no respect.— Pyrrha and Deucalion having descended from Parnassus.—But when he saw his father, and mother, and brothers, and his own wife become prisoners, he wept, as was natural.

ὁ πρέσβυς ὁ ἡγεμὼν ἐσβιβάζω.—Ὁράω αὐτὸς κοσμέω (*perf. part.*) καὶ ὀφθαλμὸς ὑπογραφὴ, καὶ χρῶμα ἔντριψις, καὶ κόμη (*plur.*) πρόσθετος, ὃς νόμιμός εἰμι ἐν Μῆδος.—Οὗτος δ' εἶπω, οὐ πρὸς ὁ εὐσέβεια, οὐδὲ πρὸς ὁ δικαιοσύνη, οὐδὲ πρὸς ὁ φρόνησις ἀποβλέπω (1*st aor.*), ὃς σὺ διέρχομαι (2*d aor.*).—Ὁ αὐχὴν καὶ ὁ κεφαλὴ φαίνω χρυσόω (*perf. part.*) παχὺς κάρτα χρυσός. — Λίθος τε καὶ πλίνθος καὶ ξύλον (*plur.*) καὶ κέραμος ἄτακτως ῥίπτω (*perfect part.*) οὐδεὶς (*accus. neuter*) χρήσιμός εἰμι.—Πύρρα Δευκαλίων τε Παρνασὸς καταβαίνω (*nom. dual 2d aor. part.*).—Ὡς δὲ εἰδέω πατήρ τε καὶ μήτηρ καὶ ἀδελφὸς καὶ ὁ ἑαυτοῦ γυνὴ αἰχμάλωτος γίγνομαι (*perf. part.*) δακρύω, ὥσπερ εἰκός.

X. Plural adjectives often change their substantives into a genitive case, with or without an article prefixed; as, *οἱ παλαιοὶ τῶν ποιητῶν, the ancient poets.* (Literally, *the ancient ones of the poets.*)—*ταῦτα τῶν ἀγαθῶν, these good things.* (Literally, *these of the things that are good.*)

It is just that worthy men should be successful.—O mother, how dost thou tell of immeasurable woes?—These here are chosen youths.—It behooves those who wish to write something acceptable to the many, to seek after, not the most useful, but the most fabulous narratives. — It does not behoove thee to judge of grave affairs, nor of soundly-thinking men, by the standard of personal gratification. — The many delight in those viands and pursuits which injure both the body and the mind.

Ὁ χρηστὸς ὁ ἄνθρωπος εὖ πράττω εἰμὶ δίκαιος. — Μήτηρ, πῶς φθέγγομαι ἀμέγαρτος (*accus. neuter*) κακός;—Ὅδε ἥθεος λεκτός εἰμι. — Δεῖ ὁ βούλομαι (*pres. part.*) γράφω τις χαρίζω (*perf. part. pass.*) ὁ πολὺς, μὴ ὁ ὠφέλιμος ὁ λόγος ζητέω, ἀλλὰ ὁ μυθώδης.—Οὐ σὺ δεῖ ὁ σπουδαῖος ὁ πρᾶγμα, μηδὲ ὁ εὖ φρονέω (*pres. part.*) ὁ ἄνθρωπος ὁ ἡδονὴ (*dat. plur.*) κρίνω.—Ὁ πολὺς χαίρω ὁ ἔδεσμα καὶ ὁ ἐπιτήδευμα ὁ (*dat. plur.*) καὶ ὁ σῶμα καὶ ὁ ψυχή βλάπτω (*present part.*).

Remark 1. To this class of expressions belong also the Homeric *δῖα θεάων, a very noble one of goddesses; ἀριδείκετος ἀνδρῶν, a very distinguished one of men*, &c.

Remark 2. This construction takes place also in the singular, especially in Attic. Thus (*Herod.*, 1, 24), *τὸν πολλὸν τοῦ χρόνου*, for *τὸν πολλὸν (πλεῖστον) χρόνον*.—(*Thucyd.*, 1, 2), *τῆς γῆς ἡ ἀρίστη*.—(*Plat., Phæd.*, p. 104, *A.*), *ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας*.—(*Xen., Cyrop.*, 4, 5, 1), *πέμπετε ἡμῖν τοῦ πεποιημένον σίτου τὸν ἡμισυν*.

Remark 3. The adjective sometimes conforms in gender and number to one only of the substantives. Thus (*Hom., Il.*, 1, 177), *ἀεὶ γάρ τοι ἔριϛ τε φίλη, πόλεμοί τε, μάχαι τε*. This substantive is generally the most important one in the sentence.

2. *Concord of Nouns.*

I. Two or more substantives, relating to the same object, agree in case; as, *ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος. O friends, Grecian heroes, servants of Mars.*

O master, and king, and our Jove.—And all the other men, proclaiming him their benefactor, a man of worth. —Cyrus, having freed the Persians, his countrymen, by his own abilities. — Having, on one occasion, perceived Chærephon and Chærecrates, being each other's brothers, and known to him, disagreeing.—And they said they saw the royal standard, a certain golden eagle upon a spear.—For I reckon you to be my country, and friends, and allies. —But, O Socrates, obeying us thy supporters, neither value children, nor life, nor anything else, more highly than justice.

Ὦ δεσπότης, καὶ βασιλεὺς, καὶ ἡμέτερος Ζεύς.—Καὶ ὁ ἄλλος πᾶς ἄνθρωπος ἀνακαλέω, ὁ εὐεργέτης, ὁ ἀνὴρ ὁ ἀγαθός. — Κῦρος ἐλευθερόω (1*st aor.*) Πέρσης, ὁ αὐτοῦ πολίτης, ὁ αὐτοῦ φρόνημα (*sing.*).— Χαιρεφῶν δέ ποτε καὶ Χαιρεκράτης, ἀδελφός εἰμι ἀλλήλω, ἑαυτοῦ (*dative*) γνώριμος, αἰσθάνομαι (2*d aor.*) διαφέρω.—Καὶ ὁ βασίλειος σημεῖον ὁράω φημί (2*d aor.*), ἀετός τις χρύσεος ἐπὶ πέλτη.—Νομίζω γὰρ σὺ ἐγώ (*dative*) εἰμι πατρὶς καὶ φίλος καὶ σύμμαχος.—Ἀλλ' ὦ Σωκράτης, πείθω (*mid.*) ἐγὼ (*dative*) ὁ σὸς τροφεὺς, μήτε παῖς περὶ πλείων ποιέω (*mid.*) μήτε ὁ ζάω (*infin.*), μήτε ἄλλος μηδεὶς, πρὸ ὁ δίκαιος.

Remark 1. Nouns connected with other nouns to limit their signification, are converted into a species of adjective; as, Τὴν Ἑλλάδα *φωνὴν ἐξέμαθον, I have learned the Greek language*, where Ἑλλάδα takes the place of Ἑλληνικήν.—A similar idiom prevails in our own language; as, *sea-water, gold ring*, &c.

Remark 2. The substantive which is added should properly be in the same case and number as the first; but they often vary from each other in this respect, especially if the apposition contain an abstract for a concrete; as (*Soph., Œd. Col.*, 472), Κρατῆρές εἰσιν, *ἀνδρὸς εὐχειρος τέχνη. There are bowls there, the work of a skilful artist.*

Remark 3. When the apposition refers to a possessive pronoun, it is put in the genitive; as (*Aristoph., Plut.*, 33), Τὸν ἐμὸν μὲν αὐτοῦ *τοῦ ταλαιπώρου σχεδὸν ἤδη νομίζων ἐκτετοξεῦσθαι βίον. Thinking that the life of me, a wretched one, had by this time been nearly shot away.*

Remark 4. Thus, also, in adjectives which are derived from proper names, if the proper name contained in it is designed to include a definition, an apposition takes place; as (*Hom., Il.*, 2, 54), Νεστορέῃ παρὰ νηΐ, Πυλῃγενέος βασιλῆος. *By the ship of Nestor, Pylos-born king.* — (*Plat., Apol. Socr.*, p. 29, *D.*), Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης καὶ εὐδοκιμωτάτης. *Being a native of Athens, a city the greatest and most distinguished.*

Remark 5. Frequently a substantive with an adjective, sometimes a substantive alone, is subjoined in apposition to an entire proposition, at least to several words in it, to express an opinion or sentence upon the contents of the proposition; as (*Eurip., Orest.*, 1111), Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν. *Let us slay Helen,* (which will be) *a bitter grief to Menelaus.*

3. *Comparative and Superlative Degrees.*

I. The comparative degree is frequently joined with the adverb μᾶλλον.

For ye will be far easier for the Greeks to slay, he being dead.—But he would be far happier dead than alive.—Of us human beings, the female sex is by nature far the more clandestine and furtive, by reason of weakness.—Relying upon these things, I will go and contend (with him) myself: who else is a fitter (opponent?)—It is far better to purchase for ourselves a renown which shall remain during all coming time unto those descended from us.

Ῥηΐδιος γὰρ μάλα Ἀχαιοὺς εἰμι, ἐκεῖνος θνήσκω (*gen. absol.*) ἐναίρω. — Θνήσκω (*2d aor. part.*) δὲ ἄν εἰμι μάλα εὐτυχὴς ἢ ζάω. — Γένος ἐγὼ ὁ ἄνθρωπος λαθραῖος μάλα καὶ ἐπίκλοπος φύω (*2d aor.*) ὁ θηλὺς, διὰ ὁ ἀσθενής.—Οὗτος πείθω (*perfect part. mid.*) εἰμι (*pres.*), καὶ συνίστημι (*1st fut. mid.*) αὐτός· τίς ἄλλος μάλα ἔνδικος;—Πολὺς (*neut.*) μάλα καλὸς πρίαμαι εὐκλεὶα ὃς πᾶς ὁ αἰὼν (*accus.*) ὁ ἐξ ἐγὼ γίγνομαι (*2d aor. part.*) παραμένω.

II. When the subject is compared with an entire proposition, and the comparative has the sense of "*too much*," it is followed by ἤ with the infinitive.

However, strength at least, and some guide, he needs; for his suffering is too great to bear.—It is allowable, when one suffers woes too great to bear, to retire from miserable life.—Human nature is too feeble to acquire the art of those things in which it may be inexperienced. — These things are worthy even of blood, and are too great for approaching the neck to the noose on high.	Ῥώμη γε μέντοι, καὶ προηγητής τις δέομαι· ὁ γὰρ νόσημα μέγας ἢ φέρω.—Ξυγγνωστὸς (*plur.*) ὅταν τις μέγας ἢ φὲρω κακὸς πάσχω (2*d aor.*) τάλας ἐξαπαλλάσσω (1*st aor.*) ζωή. — Ὁ ἀνθρώπινος φύσις ἀσθενὴς ἢ λαμβάνω τέχνη ὃς ἄν εἰμι ἄπειρος.—Ἄξιος καὶ σφαγὴ ὅδε, καὶ πλέον ἢ βρόχος δέρη οὐράνιος πελάζω (1*st aor.*).

III. Ἤ *κατά*, or *ἤ πρός*, is put after the Greek comparative when answering to the Latin *quam pro.*

For what is it thou sufferest worse than man can endure?—Alcibiades, being in high esteem with the citizens, had desires more than in proportion to his existing fortune. — That these things are too subtle for his comprehension.—The disease, too terrible for any description, fell upon each more severely than human nature could support.	Τίς γὰρ ὁ μέγας ἢ κατὰ ἄνθρωπος νοσέω;—Ἀλκιβιάδης, εἰμὶ ἐν ἀξίωμα ὑπὸ ὁ ἀστὸς, ὁ ἐπιθυμία μέγας ἢ κατὰ ὁ ὑπάρχω (*pres. part.*) οὐσία χράομαι (*imperf.*).—Οὗτος (*accus.*) μὲν σοφὸς ἢ κατὰ ἑαυτοῦ εἰμι. —Ὁ νόσος, κρείσσων λόγος (*genit.*), χαλεπῶς ἢ κατὰ ὁ ἀνθρώπινος φύσις προσπίπτω ἕκαστος (*dat.*).

IV. Two adjectives compared with each other, so as to signify that more of one property than of another is found in a thing, are put both in the comparative.

All should desire to be swift of feet rather than rich in gold and apparel.—O! ye generals more numerous than good. — As legend-writers have composed with a view to tickling the ear rather than to truth. — Having feared lest I may be deprived of my kingdom by my brother, I acted more hastily than wisely.

Πᾶς ἂν ἀράομαι (1*st aor.*) ἐλαφρὸς ποῦς (*accus.*) εἰμι, ἢ ἀφνειὸς χρυσός (*genit.*) τε ἐσθής τε.—Ἰὼ, στρατηγὸς πολὺς ἢ ἀγαθός.—Ὡς λογογράφος συντίθημι (2*d aor.*) ἐπὶ ὁ (*neut.*) προσαγωγὸς ὁ ἀκρόασις (*dative*) ἢ ἀληθής. — Δείδω (1*st aor.*) μὴ ἀφαιρέω (1*st aor. subj.*) ὁ ἀρχὴ (*accus.*) πρὸ ὁ ἀδελφὸς (*genit.*) ποιέω ταχὺς (*accus. plur. neut.*) ἢ σοφός.

V. The comparative, followed by the genitives of the reflexive pronouns, compares a subject to itself with regard to its different circumstances at different times.

They were become more powerful than they were ever before. — A potter grown rich will become more idle and careless than he was before.—This science will make every man in war by no little degree both bolder and more courageous than he ever was before.—The Nile during this period flows far more scantily than it did before.—They were on this day far braver than they had previously been.

Δυνατὸς αὐτὸς ἑαυτοῦ γίγνομαι. — Πλουτέω (1*st aor.*) χυτρεὺς ἀργὸς καὶ ἀμελὴς γίγνομαι μᾶλλον αὐτὸς ἑαυτοῦ. — Πᾶς ἀνὴρ ἐν πόλεμος καὶ θαῤῥαλέος καὶ ἀνδρεῖος ἂν ποιέω (1*st aor. opt. Æol.*) αὐτὸς ἑαυτοῦ οὐκ ὀλίγος (*dative*) οὗτος ὁ ἐπιστήμη.—Ὁ Νεῖλος, οὗτος ὁ χρόνος, αὐτὸς ἑαυτοῦ ῥέω πολὺς (*dative*) ὑποδεής. — Γίγνομαι (2*d aor.*) οὗτος ὁ ἡμέρα (*accus.*) μακρὸς (*dative*) ἀμείνων αὐτὸς ἑαυτοῦ.

VI. The superlative may be construed in the same way to denote the highest degree to which a thing or person attains.

Would that I had consorted with thee, O Pericles, then when thou wert most skilful in these things.—And he applies to this, in which he happens to transcend himself.—Every man, when young, sees such things the most dully that he ever does. —The breadth of the Caspian, where it is the greatest, is that of eight days' (sail). — The Babylonian territory, when it produces its utmost, yields three hundred fold. — Each one is brilliant in that in which he happens to be best.	Εἴθε σὺ, ὦ Περικλῆς τότε συγγίγνομαι, ὅτε δεινὸς σεαυτοῦ οὗτός (*acc. plur.*) εἰμι.—Καὶ ἐπὶ οὗτος ἐπείγω (*mid.*) ἵνα αὐτὸς αὑτοῦ τυγχάνω (*indic.*) ἀγαθός εἰμι (*pres. part.*). — Πᾶς τις, νέος εἰμὶ, τοιοῦτος ἐσοράω ἀμβλὺς (*acc. plur. neut.*) αὐτοῦ.—Ὁ ὁ Κάσπιος (θάλασσα) εὐρός εἰμι, ὃς (*dat. fem.*) εὐρύς εἰμι αὐτὸς ἑαυτοῦ, ὀκτὼ ἡμέρα. — Ὁ Βαβυλώνιος χώρα, ἐπεὰν ἄριστος (*acc. plur. neut.*) αὐτὸς ἑαυτοῦ φέρω (1*st aor. subj.*), ἐπὶ τριακόσιοι (*accus. plur. neut.*) ἐκφέρω. — Λαμπρός εἰμι ἕκαστος ἐν οὗτος, ἵνα αὐτὸς αὐτοῦ τυγχάνω ἀγαθός εἰμι.

Remark 1. In order to strengthen the superlative, particles, &c., are often added to it, as πολλῷ, μακρῷ, πολύ, παρὰ πολύ, &c.; as, Πολλῷ ἀσθενέστατος. *By far the weakest.*—Μακρῷ ἄριστος. *By far the best.*

Remark 2. The particles ὡς, ὅπως, ἤ, are often joined with the superlative, in the sense of ὡς, with words signifying "*ability*," "*possibility*."—Thus (*Xen., Mem.*, 2, 2, 6), ὡς δυνατὸν βέλτιστοι.—(*Xen., Cyrop.*, 1, 4, 14), Ὅπως ἕκαστος τὰ κράτιστα δύναιτο.—(*Id., ib.*, 7, 1, 9), ἤ ἂν δύνωμαι τάχιστα.

Remark 3. These relative particles also stand alone with the superlative, where δύνασθαι, or δυνατόν ἐστι, or some other equivalent form, is supplied by the mind; as, ὡς τάχιστα. *As quickly as possible.*—Ὅπως ἄριστα. *As well as possible.*—Ὅτι πλεῖστον. *As much as possible.* With these may be compared the Latin *quam celerrime*, &c.

4. *Numerals.*

I. The cardinal numbers, combined with *σύν*, express, 1. "*together;*" and, 2. they have also the signification of the Latin *distributives.*

Not even of twenty men together is the wealth so great.—I think that I have made more money than any two other sophists together, whom you please (to name). —And two going together. —Taking three at a time. — The generals led each two divisions. — We trierarchs were distributed by twos.—They, thereupon, the wild creatures, lay all two together. — These drink, having each two cups.	Οὐδὲ συνείκοσι φώς εἰμι ἄφενος τοσοῦτος.—Οἶμαι ἐγὼ πολὺς χρῆμα (*plur.*) ἐργάζομαι ἢ ἄλλος σύνδυο, ὅστις βούλομαι, ὁ σοφιστής (*genit.*).—Σύν τε δύο ἔρχομαι.—Σύντρεις αἴνυμαι.—Σύνδυο λόχος ἄγω ὁ στρατηγός. — Σύνδυό εἰμι ὁ τριήραρχος.—Ὁ δ' ἄρα, θὴρ, πᾶς σύνδυο κοιμάω (1*st aorist mid.*).—Οὗτος δὲ, σύνδυο κύλιξ ἔχω, πίνω.

II. Instead of the numbers compounded with 8 and 9, more frequent use is made of the circumlocution *ἑνός* (or *μιᾶς*), *δέοντες* (or *δέουσαι*, or *δέοντα*), and *δυοῖν δέοντες*, &c., in which the latter word is the participle from *δέω*, "*I want,*" which verb governs the genitive. Thus, Νῆες *μιᾶς δέουσαι εἴκοσι. Nineteen ships.* Literally, *twenty ships, wanting one.*—Νῆες *δυοῖν δέουσαι εἴκοσι. Eighteen ships.*

Thirty-nine ships. — Sixty-eight years. — Fifty-eight springs. — Twenty-eight spears.—Ninety-eight houses.—They sailed to Samos	Ναῦς εἷς *δέω τεσσαράκοντα.* — Ἔτος *δύο δέω ἑβδομήκοντα.* — Δόρυ *δύο δέω τριάκοντα.* — Δόμος *δύο δέω ἑκατόν.* — Ναῦς *δύο δέω πεντήκοντα καταπλέω*

with forty-eight ships. — Eighty-nine men and seventy-eight women. — One hundred and eighty-eight Athenians conquered two hundred and forty-nine Thebans, and made seventy-nine prisoners.

εἰς Σάμος.—Ἀνὴρ εἷς δέω ἐννενήκοντα, καὶ γυνὴ δύο δέω ὀγδοήκοντα. — Ἀθηναῖος ἑκατὸν καὶ δύο δέω ἐννενήκοντα, νικάω διακόσιοι καὶ εἷς δέω πεντήκοντα Θηβαῖος, αἰχμάλωτός τε ποιέω εἷς δέω ὀγδοήκοντα.

Remark. The same construction occurs in the ordinal numbers; as (*Thucyd.*, 8, 6), Ἐνὸς δέον εἰκοστὸν ἔτος. *The nineteenth year.*

III. The Greeks, in order to express half or fractional numbers in money, measures, or weights, used words compounded of the name of the weight; for example, μνᾶ, ὀβολός, τάλαντον, with the adjective termination ον, ιον, αιον, and having ἡμι (*half*) as a prefix, and placed before them the ordinal number of which the half is taken. Thus, τέταρτον ἡμιτάλαντον, 3½ *talents*; literally, *the fourth a half-talent*, which implies, of course, that the preceding three were whole talents. So, ἕβδομον ἡμίδραχμον, 6½ *drachmæ*; πέμπτον ἡμιμναῖον, 4½ *minæ*.

IV. From this phraseology, however, must be distinguished another, when the words indicating money, weight, &c., are used in the plural, and joined with the cardinal numbers; as, τρία ἡμιτάλαντα, 1½ *talents*; literally, *three half-talents*; πέντε ἡμιτάλαντα, 2½ *talents*, &c.

1. *Eight talents and a half.— Nineteen drachmæ and a half. — Six oboli and a half. — One hundred and ten talents and a half.— Thirty-nine drachmæ and*

Ἔννατος ἡμιτάλαντον. — Εἰκοστὸς ἡμίδραχμον. — Ἕβδομος ἡμιοβόλιον. — Ἑκατοστὸς καὶ ἐνδέκατος ἡμιτάλαντον. — Τεσσαρα-

a half.—Ten oboli and a half.

2. *One and a half minæ.—Two and a half oboli.—Three and a half talents.—Four and a half Darics.—Five and a half plethra.—Six and a half chœnices.—Seven and a half cotylæ.*

κοστός ἡμίδραχμον.—Ἐνδέκατος ἡμιοβόλιον.

Τρεῖς ἡμιμναῖον. — Πέντε ἡμιοβόλιον. — Ἑπτὰ ἡμιτάλαντον. — Ἐννέα ἡμιδαρεικόν. — Ἑνδεκα ἡμίπλεθρον. — Τρισκαίδεκα ἡμιχοινίκιον. — Πεντεκαίδεκα ἡμικοτύλιον.

SECTION III.

OF PRONOUNS.

1. *Personal Pronouns.*

I. The nominative of the personal pronoun is usually omitted, as in Latin, except where there is an emphasis required, or where some distinction of persons is particularly to be marked; as, Ἀλλὰ *πάντως καὶ σὺ θεάσει αὐτήν. But thou also assuredly wilt take a view of her.*

I advise you, O men from the city, to know your own selves. — Ye are present, saved, as we hear, from many and great dangers.—For if they decide to follow, you will appear to be the causes (of this).—But if we conquer, it behooves us to make our friends masters of these.—We have now, as thou seest, O Pha-

Σὺ (*dat.*), ὦ ἐκ ὁ ἄστυ ἀνὴρ, συμβουλεύω ἐγὼ γιγνώσκω (*2d aor.*) σὺ αὐτός.—Διὰ πολύς τε καὶ δεινὸς ὡς ἐγὼ ἀκούω, πρᾶγμα (*genit.*) σώζω (*perf. part.*) πάρειμι.—Ἤν γὰρ ψηφίζω (*1st aor. subj. mid.*) ἕπομαι, σὺ δοκέω αἴτιός εἰμι.—Ἤν δ' ἐγὼ νικῶ (*1st aor. subj.*) ἐγὼ (*accus.*) δεῖ ὁ ἡμέτερος φίλος οὗτος ἐγκρατὴς ποιέω (*1st aor.*). — Ὦ Φαλῖνος, ὡς σὺ ὁ-

linus, no other advantage left us save (our) arms and valour.—Do thou, Clearchus, state unto us what thou hast to say. He thereupon observed, I look on thee with pleasure, Phalinus, and I think all these others likewise (do); for thou art a Greek, and we (are Greeks). Do thou, then, advise us what appears to thee to be best.

ράω, ἐγὼ οὐδεὶς ἄλλος λείπω ἀγαθὸς (*neut.*) εἰ μὴ ὅπλον καὶ ἀρετή.—Σὺ, ὦ Κλέαρχος ἐγὼ εἶπω τίς λέγω (*pres.*). Ὁ δ' εἶπω, Ἐγὼ σὺ, ὦ Φαλῖνος, ἄσμενος ὁράω (*perf.*), οἶμαι δὲ καὶ ὁ ἄλλος πᾶς οὗτος· σὺ γὰρ Ἕλλην εἰμὶ καὶ ἐγώ. Σὺ οὖν συμβουλεύω (1*st aor.*) ἐγὼ ὅς τις σὺ δοκέω ἄριστός εἰμι.

Remark 1. In dialogues, the personal pronoun is often used without the verb, if it has occurred in the speech of the other party. In this case it is mostly accompanied by γε. Thus, Βούλει οὖν, σμικρὸν τί μοι χαρίσασθαι;—Ἔγωγε. *Art thou willing, then, to gratify me in a small way?—Yes.* (Literally, *I am indeed.*)

Remark 2. When any one wishes to dissuade another from any thing by entreaties, μὴ σύ γε is very commonly used, with the omission of the verb preceding. Thus, ΠΟΛ. εἰ χρὴ, θανοῦμαι. ΑΝΤΙΓ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. Pol. *Since it behooves me so to do, I will die.* Antig. *Ah, do not thou indeed, but yield unto me.* (*Soph., Œd. Col.*, 1441.)

2. *Possessive Pronouns.*

II. The Greeks use the possessive pronoun when emphasis or a more precise definition is required; as, ὦ πάτερ ἡμέτερε, *O our own father;* stronger than πάτερ ἡμῶν.

I do not think that this task is mine.—Know thou well that my love is the cause of this.—For whatever ye do ill unto these, ye do now unto us, since they are ours.—Consider all the rest of my

Οὗτος οὐκ ἐμὸς οἶμαι ὁ ἔργον εἰμί.—Εὖ ἴσημι ὅτι ὁ ἐμὸς ἔρως οὗτος αἴτιός εἰμι.—Ὅστις γὰρ οὗτος (*accus.*) κακῶς ποιέω, ἐγὼ ἤδη ποιέω, ἡμέτερος γάρ εἰμι.—Νομίζω καὶ ὁ ἄλλος πᾶς ὁ

(possessions) to be thine.— I often lent aid when our property was being carried off.—This is not for their own good, but for their harm.— Triptolemus, our progenitor, is said to have first revealed to strangers the secret rites of Ceres and Proserpina, (namely) to Hercules, your great parent, and to the Dioscuri, your two fellow-citizens.	ἐμὸς (*neut.*), σός εἰμι.— Βοηθέω πολλάκις, ὁ ἡμέτερος (*plur. gen. absolute*) ἄγω. — Οὗτος οὐ πρὸς ὁ σφέτερος ἀγαθὸς (*dative*), ἀλλ' ἐπὶ ὁ κακός (*dative*) εἰμι.— Λέγω μὲν Τριπτόλεμος ὁ ἡμέτερος πρόγονος ὁ Δημήτηρ καὶ Κόρη ἄρρητος ἱερὸς (*neut.*) πρῶτος ξένος δείκνυμι (*1st aor.*), Ἡρακλῆς τε ὁ ὑμέτερος ἀρχηγέτης, καὶ Διόσκουρος (*dual*) ὁ ὑμέτερος πολίτης (*dual*).

Remark 1. A more precise definition of the person indicated by the possessive pronoun is put in the genitive, as an apposition to the pronoun possessive. Thus, Δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος. *He was the brother-in-law, too, of me, a shameless one.* (*Hom., Il.*, 3, 180.) Here κυνώπιδος is put in apposition with the genitive implied in ἐμός. So in Latin we have *nomen meum absentis, meas præsentis preces.*

Remark 2. In the same manner, the pronoun αὐτός, *self*, is added to the possessive pronoun in the genitive, as in Latin, *mea ipsius culpa.* Thus, νωΐτερον λέχος αὐτῶν. (*Hom., Il.*, 15, 39.)

Remark 3. The possessive pronouns are sometimes, though rarely, used in a subjective sense. Thus, σὸς πόθος (*Hom., Od.*, 11, 201), not "*thy regret*," but "*my regret for thee.*" And again, σῇ προμηθίᾳ, "*from anxiety on thy account.*" (*Soph., Œd. Col.*, 332.)

3. *Usage of* Αὐτός.

III. Αὐτός, in apposition with a noun, has the sense of the Latin *ipse.* It is used without the article, and may stand either before the article of the noun, or after the noun; as, Αὐτὸς ὁ θάνατος, or θάνατος αὐτός, *Death itself.*—Αὐτὸ τοῦτο, *This very thing.*

Darius himself occupied the centre of the whole line, as	Δαρεῖος αὐτὸς ὁ μέσος (*neut.*) ὁ πᾶς τάξις ἔχω, καθάπερ

(it is) the custom for the kings of the Persians to be stationed.—The fearing a crowd, and fearing solitude, the fearing the want of guards, and the fearing the guards themselves, how is this not a dreadful thing? —Agriculture itself would greatly improve, if any one should propose prizes in each farm or in each village to those who cultivate the land best.—Not a few perish in the dangers of war on account of the unhealthy state of their body; and many are taken alive for this very reason, and live in slavery the rest of their lives.

νόμος ὁ Πέρσης βασιλεὺς τάσσω (*perf.*).—Ὁ φοβέω (*present infin. mid.*) μὲν ὄχλος, φοβέω δὲ ἐρημία, φοβέω δὲ ἀφυλαξία, φοβέω δὲ καὶ αὐτὸς ὁ φύλαξ, πῶς οὐκ ἀργαλέος εἰμὶ πρᾶγμα; — Ὁ γεωργία αὐτὸς ἂν πολὺς (*acc. neut.*) ἐπιδίδωμι, εἴτις ἆθλον προτίθημι κατ' ἀγρὸς (*accus. plur.*), ἢ κατὰ κώμη (*acc. plur.*) ὁ κάλλιστα ὁ γῆ ἐξεργάζομαι (*pres. part.*). —Οὐκ ὀλίγος μὲν διὰ ὁ ὁ σῶμα καχεξία ἀποθνήσκω ἐν ὁ πολεμικὸς κίνδυνος· πολὺς δὲ δι' αὐτὸς οὗτος ζάω ἁλίσκω, καὶ δουλεύω ὁ λοιπὸς βίος.

IV. When αὐτός, in the sense of *ipse*, refers to a personal pronoun, which may be expressed or understood from the connexion, if used in the nominative, it may either begin the clause or follow the verb; as, Αὐτὸς ἔφη, *He himself said it.*—Παρεγενόμην αὐτός, *I myself was present.*

Thales, having been asked how we might live best and most justly, replied, "If we do not ourselves do (those things) which we blame in others." —Adrastus, having wished to restore the son of Œdi-

Ἐρωτάω ὁ Θαλῆς πῶς ἂν ἄριστος (*accus. plur. neut.*) καὶ δίκαιος βιόω (*1st aor. opt.*); ἐάν, φημι, ὃς ὁ ἄλλος ἐπιτιμάω αὐτὸς μὴ δράω. — Ἄδραστος, βούλομαι ὁ Οἰδίπους υἱὸς κατ-

pus, lost very many of the Argives, and himself escaped ignominiously.—That a man should be able to live without necessary things, of this no one persuades himself.

ἄγω, παμπληθὴς μὲν Ἀργεῖος ἀπόλλυμι (1*st aor.*), αὐτὸς δὲ ἐπονειδίστως σώζω (1*st aor. pass.*).—Ὡς ἂν δύναμαι ἄνθρωπος ζάω ἄνευ ὁ ἐπιτήδειος, οὐδεὶς οὗτος αὐτὸς αὐτοῦ πείθω.

V. If αὐτός be in an oblique case, it must precede the word by which it is governed, in order to have the meaning of "*self*;" since, if it follow the governing word, it has merely the force of an ordinary personal pronoun. Thus, αὐτὸν εἶδον means "*I saw himself*;" but εἶδον αὐτόν, "*I saw him.*"

VI. When αὐτός signifies "*the same*," it has the article before it; as, Ὁ αὐτός, *the same person.*

Agesilaus, when the city commanded him to succour his native country as speedily as possible, marched with his army the same way as the king when he made an expedition against Greece.—It did not seem possible to the lawgiver of the Athenians, that the same man should be bad in his private capacity, and good in his public capacity.—Do not suppose that men are born faithful; for the same persons would appear faithful towards all, as all other inborn qualities appear the same towards all; but ev-

Ἀγησίλαος, ὁ πόλις ἐπιστέλλω (*gen. absol.*) αὐτὸς (*dative*) βοηθέω ὡς ταχὺς ὁ πατρὶς (*dative*), ἔχω (*pres. part.*) τὸ στράτευμα πορεύω (*imperf. mid.*) ὁ αὐτὸς ὁδός (*accus.*), ὅσπερ ὁ βασιλεὺς ὅτε ἐπὶ ὁ Ἑλλὰς στρατεύω. — Οὐκ δοκέω (*imperf.*) ὁ ὁ Ἀθηναῖος νομοθέτης ὁ αὐτὸς ἄνθρωπος ἴδιος μέν (*dat. sing. fem.*) εἰμι πονηρὸς, δημόσιος δὲ (*dat. sing. fem.*) χρηστός.—Πιστὸς μὴ νομίζω φύω ἄνθρωπος· πᾶς γὰρ ἂν ὁ αὐτὸς πιστὸς φαίνω (*mid.*) ὥσπερ καὶ ὁ ἄλλος (*neut.*) ὁ φύω (*perf.*

ery man must make faithful persons for himself.

part. act.) πᾶς ὁ αὐτὸς φαίνω· ἀλλὰ ὁ πιστὸς τίθημι (*mid.*) δεῖ ἕκαστος ἑαυτοῦ.

VII. The oblique cases of αὐτός answer to those of *is* in Latin, as denoting simply, and without emphasis, something already mentioned. If an emphasis be required, ἐκεῖνος must be used. Thus, Ἔδωκα αὐτῷ ἀργυρίον, *I gave him money;* but Ἔδωκα ἀργυρίον ἐκείνῳ, *I gave money to him*, i. e., not to another.

Clearchus spoke as follows: Soldiers, the affairs of Cyrus have (themselves) towards us in the same way as ours (have themselves) towards him; for neither are we any longer his soldiers, since we do not follow him, nor he any longer our paymaster.—It is a fine thing to appear to be benefiting the greatest cities, and to be benefiting yourself not less than them.—Agesilaus said respecting the great king, "In what, then, is he greater than I, if not also more just?"—Anaxagoras, after his banishment, replied to one who said, "Thou hast been deprived of the Athenians," "No, indeed, but they of me."—The Syracusans despised the Atheni-

Ὁ δὲ Κλέαρχος λέγω τοιόσδε· (*neut. plur.*) Ἀνὴρ στρατιώτης, ὁ μὲν (*neut. plur.*) δὴ Κῦρος οὕτω ἔχω πρὸς ἐγὼ ὥσπερ ὁ ἡμέτερος πρὸς ἐκεῖνος· οὔτε γὰρ ἐγὼ ἐκεῖνος ἔτι στρατιώτης, ἐπεί γε οὐ συνέπομαι αὐτὸς (*dative*), οὔτε ἐκεῖνος ἔτι ἐγὼ (*dat.*) μισθοδότης.—Καλός εἰμι δοκέω μὲν ὁ μέγας ὁ πόλις εὖ ποιέω, μηδεὶς (*neuter*) δ' ἧττον σεαυτοῦ ἢ ἐκεῖνος ὠφελέω.—Ὁ Ἀγησίλαος περὶ ὁ μέγας βασιλεὺς εἶπω· Τίς (*accus. neut.*) γὰρ ἐγὼ μέγας ἐκεῖνος, εἰ μὴ καὶ δίκαιος;—Ἀναξαγόρας, φεύγω (2*d aor. part.*)(ἐξ Ἀθῆναι) πρὸς ὁ εἶπων, Στερέω (1*st aorist*) Ἀθηναῖος, Οὐμενοῦν φημι ἀλλ' ἐκεῖνος ἐγώ.—Ὁ Συρακούσιος

ans, and demanded that the generals should lead them against Catana, since they did not come against themselves.

ὁ Ἀθηναῖος καταφρονέω, καὶ ἀξιόω ὁ στρατηγὸς ἄγω σφεῖς ἐπὶ Κατάνη, ἐπειδὴ οὐκ ἐκεῖνος ἐφ' ἑαυτοῦ ἔρχομαι.

Remark 1. Αὐτός is often used to express that one has done something from his own impulse, as in Latin *ipse* is used for *sponte*. Thus (*Hom., Il.*, 17, 254), Ἀλλά τις αὐτὸς ἴτω. *But let some one go of his own accord.*

Remark 2. It frequently stands for μόνος, which sense is connected with that of "*itself.*" Thus, Αὐτοὶ γάρ ἐσμεν. *For we are by ourselves.*

Remark 3. Αὐτός is often used after ordinal numbers, to show that one person with several others, whose number is less by one than the number mentioned, has done something. Thus (*Thucyd.*, 1, 46), Κορινθίων στρατηγὸς ἦν Ξενοκλείδης ὁ Εὐθυκλέους, πέμπτος αὐτός. *Xenoclides, the son of Euthycles, was general of the Corinthians, with four others.* So δέκατος αὐτός, *with nine others*, &c. Literally, "*himself the fifth*," "*himself the tenth.*"

4. *Reflexive Pronouns.*

VIII. The reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ (Attic αὑτοῦ), are used when the act of the agent relates to himself.

Boldly enrich thy friends; for thou wilt enrich thyself.—Regard thy country as home; thy fellow-citizens as companions; thy friends as thy own children.—If any one should commit his ship to thee, not knowing how to steer, hast thou any hope that thou wouldst not destroy both thyself and the ship?—Philip caused the Thessalians who had previously

Θαῤῥέω (*pres. part.*) πλουτίζω μὲν ὁ φίλος· σαυτοῦ γὰρ πλουτίζω. — Νομίζω ὁ μὲν πατρὶς οἶκος, ὁ δὲ πολίτης ἑταῖρος· ὁ δὲ φίλος, τέκνον σεαυτοῦ.—Εἴ τις ἐπιτρέπω (*1st aor. opt.*) σὺ ὁ ναῦς μὴ ἐπίσταμαι κυβερνάω, ἔχω τις ἐλπίς, μὴ ἂν σαυτοῦ τε καὶ ὁ ναῦς ἀπόλλυμι; (*1st aor. infin.*)—Θεσσαλὸς πρότερον ἐπάρχω (*1st aor. part.*) Μακεδονία (*genit.*) οὕτως

governed Macedonia, to be so kindly disposed towards him, that each of them trusted him more than one another.—As soon as ever we came into Macedonia, we arranged ourselves to speak when we should approach Philip, the eldest first, and the rest according to age.

οἰκείως πρὸς αὐτοῦ διάκειμαι ποιέω Φίλιππος, ὥσθ' ἕκαστος (*plural*) αὐτὸς μᾶλλον ἐκεῖνος πιστεύω (*1st aor. infin.*) ἢ ἀλλήλω. — Ὡς τάχιστα ἥκω εἰς Μακεδονία συντάσσω ἐγὼ αὐτὸς ὅταν πρόσειμι (*pres. subj.*) Φίλιππος (*dat.*), ὁ πρέσβυς πρῶτος λέγω καὶ ὁ λοιπὸς καθ' ἡλικία.

Remark. Among the Attics these pronouns are reflexive only, and refer to the person implied in the verb, without any particular emphasis derived from *αὐτός*. In Homer, on the contrary, *αὐτός* has usually an emphasis; as (*Hom., Il.*, 6, 490), Τὰ σ' αὐτῆς (*τὰ σὰ αὐτῆς*) ἔργα κόμιζε. *Carry on thine own tasks.* Hence Homer uses it even when the verb has another person; as (*Il.*, 9, 324), Κακῶς δ' ἄρα οἱ πέλει αὐτῇ. *And yet it goes badly with herself.* Here *οἱ αὐτῇ* is instead of *αὐτῇ* simply, because in Homer *οὗ οἷ ἕ* is the pronoun of the third person. For this reason these pronouns are often written separately in Homer; as, *ἑμ' αὐτόν, ἑ αὐτήν.* The Attics do the same when *αὐτός, ipse*, is emphatic, in which case the pronouns often refer to a different person from the person of the verb; as (*Lysias*, p. 7), Τοὺς παῖδας τοὺς ἐμοὺς ᾐσχυνε, καὶ ἐμὲ αὐτὸν ὕβρισε. Here *ἐμὲ αὐτόν*, "*me myself*," or "*my own self*," is much stronger than *ἐμαυτόν*.

5. *Of οὗ, οἷ.*

IX. The pronoun *οὗ, οἷ*, answers to the Latin *sui, sibi*, denoting that the thoughts or words of the leading subject of the proposition refer to himself, when two subjects are introduced.

X. In Attic prose, however, only the oblique cases of the plural are in common use, and *ἑαυτοῦ* supplies its place in the singular. Thus, Οἱ Ἴωνες ἠξίουν τοὺς Ἀθηναίους σφῶν ἡγεμόνας γενέσθαι. *The Ionians requested the Athenians to become their leaders.*

Philip, having asked (for it), obtained the supreme com-

Αἰτέω λαμβάνω Φίλιππος παρ' ἕκαστος (*plural*) ὁ

mand from each (of the Greeks), except the Lacedæmonians; but the Lacedæmonians answered, that it was not an hereditary thing for them to follow others, but for themselves to command others.—Private individuals, when they come from a hostile (country), think that there is safety for them; but tyrants know that, when they arrive at their own city, they are then among most numerous enemies.—The Corcyreans attacked and took the fortress; and the garrison having escaped in a body to a lofty place, agreed to give up the auxiliaries, but that the Athenian people should decide concerning themselves.—The Mantineans thought that the Lacedæmonians would not allow them to rule, so that they gladly betook themselves to the Argives.

ἡγεμονία, πλὴν Λακεδαιμόνιος· Λακεδαιμόνιος δὲ ἀποκρίνω (1st aor. mid.) οὔκ εἰμι σφεῖς πάτριος (neut.) ἀκολουθέω ἄλλος (dative), ἀλλ' αὐτὸς ἄλλος (genitive) ἡγέομαι. — Ὁ μὲν ἰδιώτης ἐπειδὰν ἐκ πολέμιος (γῆ) οἴκαδε ἔρχομαι (2d aor. subj.), ἀσφαλεία σφεῖς ἡγέομαί εἰμι· ὁ δὲ τύραννος ἐπειδὰν εἰς ὁ ἑαυτοῦ πόλις ἀφικνέομαι, τότε ἐν πολὺς πολέμιος ἰσημί εἰμι (nom. plur. pres. part.). — Προσβάλλω (2d aor. part.) ὁ Κερκυραῖος ὁ μὲν τείχισμα αἱρέω· (2d aor.) ὁ δὲ ἀνὴρ (nom. plur.) καταφεύγω (perf. part.) ἀθρόος πρὸς μετέωρός τις (χωρίον) συμβαίνω ὥστε ὁ μὲν ἐπίκουρος παραδίδωμι (2d aor. infin.), περὶ δὲ σφεῖς ὁ Ἀθηναῖος δῆμος διαγινώσκω (2d aor. infin.).—Ὁ Μαντινεὺς νομίζω οὐ περιόπτομαι σφεῖς ὁ Λακεδαιμόνιος ἄρχω, ὥστε ἄσμενος πρὸς ὁ Ἀργεῖος τρέπω (2d aor. mid.).

6. *Relative Pronoun.*

XI. The relative takes its gender and number from the substantive or pronoun to which it refers, called

the antecedent; its case from the verb in its own proposition; as, Οὗτός ἐστιν ὁ ἀνὴρ ὃν εἶδες. *This is the man whom thou sawest.*

XII. The antecedent, especially if it be a demonstrative pronoun or a general designation, is often omitted; as, Οὐδὲν ἔπραξε (ἐκείνων) ὧν ἕνεκα ἦλθε. *He did no one (of those things) on account of which he came.*—So τοσοῦτος is omitted before ὅσος, τοιοῦτος before οἷος.

Socrates inferred good natural talents in youths from their learning quickly those things to which they attended.—There is a temple in Tyre, of the Tyrian Hercules, the oldest (of those) of which human memory is preserved, not of the Argive Hercules, the (son) of Alcmena.—Menon thought that the most compendious way towards the accomplishing of (the things) which he desired, was through perjury, and falsehood, and fraud.—Cyrus receiving from each nation (those things) of which the givers had abundance, gave in return (those things) with which he perceived them scantily supplied.—To rule over men against their will, the gods grant (to those) whom they think worthy to live, as Tantalus

Τεκμαίρομαι ὁ Σωκράτης ὁ ἀγαθὸς φύσις ἐν ὁ νέος ἐκ ὁ ταχὺ μανθάνω (*infin.*) ὃς (*dative*) προσέχω (*opt.*).—Εἰμὶ ἐν Τύρος ἱερὸν Τύριος Ἡρακλῆς, παλαιὸς ὃς μνήμη ἀνθρώπινος διασώζω, οὐ ὁ Ἀργεῖος Ἡρακλῆς, ὁ ὁ Ἀλκμήνη.—Ἐπὶ ὁ κατεργάζομαι ὃς (*gen.*) ἐπιθυμέω σύντομος οἶομαι Μένων ὁδός εἰμι διὰ ὁ ἐπιορκέω τε καὶ ψεύδομαι καὶ ἐξαπατάω. (*Three infinitives.*)—Ὁ Κῦρος, λαμβάνω παρ' ἕκαστος ἔθνος ὃς ἀφθονία ἔχω ὁ δίδωμι (*pres. part.*), ἀντιδίδωμι ὃς (*gen.*) σπανίζω (*pres. part.*) αὐτὸς αἰσθάνομαι (*optat.*).—Ὁ (*neut.*) ἄκων (*gen.*) τυραννέω δίδωμι ὁ θεὸς ὃς ἂν ἡγέομαι ἄξιος εἰμι βιοτεύω, ὥσπερ ὁ Τάν-

in Hades is said to pass eternity, fearing lest he should die twice. — The Greeks suffered among the Carduchi more than all (they had suffered) from the king and Tissaphernes.

ταλος ἐν ᾅδης (*gen.*) λέγω ὁ αἰεὶ χρόνος διατρίβω, φοβέω (*mid.*) μὴ δὶς ἀποθνήσκω (*2d aorist subj.*).—Ὁ Ἕλλην ἐν ὁ Καρδοῦχος πάσχω (*2d aor.*) κακὸς ὅσος οὔδε ὁ σύμπας ὑπὸ βασιλεὺς καὶ Τισσαφέρνης.

XIII. The demonstrative pronoun οὗτος, or ἐκεῖνος, sometimes follows instead of preceding the relative; as, ὃν εἶδες οὗτός ἐστι. So ὅσος precedes τοσοῦτος, οἷος τοιοῦτος, &c. This is called the inversion of the relative.

I never could think that man happy who is conscious to himself of having neglected oaths.— Exercise self-control in those things by which it is disgraceful that the soul be overpowered.— The earth, in the first place, produces to those who cultivate it those things on which men live, and furnishes, besides, those from which they derive gratification.—The Athenians vowed to Diana that they will sacrifice as many goats to the goddess as they should kill of their enemies.—Cyrus, having sent messengers to Lacedæmon, demanded that the Lacedæmonians

Ὅστις ὁ ὅρκος (*gen.*) συνειδέω (*perf. mid.*) αὐτὸς παραμελέω (*perf. part.*) οὗτος οὔποτ' ἂν εὐδαιμονίζω (*1st aor. opt.*).—Ὑφ' ὃς κρατέω ὁ ψυχὴ αἰσχρὸς, οὗτος (*gen.*) ἐγκράτεια ἀσκέω.—Πρῶτον μὲν ἀφ' ὃ ς ζάω ὁ ἄνθρωπος, οὗτος ὁ γῆ φέρω ἐργάζομαι (*part.*), καὶ ἀφ' ὃς ἡδυπαθέω προσεπιφέρω. —Ὁ Ἀθηναῖος εὔχομαι (*1st aor.*) ὁ Ἄρτεμις ὁπόσος ἂν κατακαίνω (*2d aor. opt.*) ὁ πολέμιος τοσοῦτος χίμαιρα καταθύω ἡ θεός. —Πέμπω Κῦρος ἄγγελος ἐς Λακεδαίμων ἀξιόω (*imperf.*), οἷὸς περ αὐτὸς Λα-

should be such to him as he even was to the Lacedæmonians in the war against the Athenians.

κεδαιμόνιός εἰμι ἐν ὁ πρὸς Ἀθηναῖος πόλεμος τοιοῦτος καὶ Λακεδαιμόνιος αὐτὸς γίγνομαι (*pres. infin.*).

XIV. The relative is sometimes put in the case of its antecedent instead of that required by the verb in its own proposition. This is called the Attraction of the Relative. Thus, εὖ προσφέρεται τοῖς φίλοις οἷς ἔχει, for οὓς ἔχει.

Cyrus commanded the Armenian, instead of the fifty talents which he paid (as) tribute before, to render double to Cyaxares.—Of the nations which we know, in Asia the Persians command, and the Syrians, and Phrygians, and Lydians obey; and in Africa the Carthaginians command, and the Libyans obey.—If any one leave the words and the sentiments of poems which are in high estimation, but dissolve the metre, they will appear much inferior to the opinion which we now have concerning them.

Ὁ Κῦρος ἐπιτάσσω ὁ Ἀρμένιος (*dative*) ἀντὶ ὁ πεντήκοντα τάλαντον ὃς φέρω δασμὸς, διπλάσιος Κυαξάρης ἀποδίδωμι (2*d aor.*). —Ὁ ἔθνος ὃς ἐγὼ ἴσημι, ἐν μὲν ὁ Ἀσία Πέρσης μὲν ἄρχω, ἄρχω δὲ (*pass.*) Σύρος καὶ Φρὺξ καὶ Λυδός· ἐν δὲ ὁ Λιβύη, Καρχηδόνιος μὲν ἄρχω, Λίβυς δὲ ἄρχω.—Ἤν τις ὁ ποίημα ὁ εὐδοκιμέω (*part.*) ὁ μὲν ὄνομα καὶ ὁ διάνοια καταλείπω (2*d aor. subj.*), ὁ δὲ μέτρον διαλύω (1*st aor. subj.*), φαίνω πολὺ καταδεὴς ὁ δόξα (*gen.*), ὃς νῦν ἔχω περὶ αὐτός.

XV. The antecedent is often omitted, if it is some general designation, the relative being put in the case in which the antecedent, if expressed, would have

been. Thus, *μέμνησθε ὧν οἱ προγόνοι ἔπραξαν*, for *ἐκείνων ἃ ἔπραξαν.*

From what I hear, I think that no man has been beloved by more persons, either Greeks or Barbarians. — The Athenians, by the advice of Themistocles, immediately dismissed the Lacedæmonians, with the answer that they would send ambassadors to them about the things which they mentioned.—The citizens were angry with Pericles when the land was ravaged, and remembered no one of the things which he had previously recommended. — Tissaphernes immediately violated what he had sworn; for, instead of observing the peace, he sent for a large army from the king, in addition to that which he had.

Ἐξ ὅς ἀκούω, οὐδεὶς κρίνω ὑπὸ πολὺς φιλέω οὔτε Ἕλλην οὔτε βάρβαρος.— Ὁ Ἀθηναῖος, Θεμιστοκλῆς γνώμη, ὁ Λακεδαιμόνιος, ἀποκρίνω (*1st aor. part. mid.*) ὅτι πέμπω πρὸς αὐτὸς πρεσβεὺς περὶ ὅς λέγω, εὐθὺς ἀπαλλάσσω. — Ὁ πολίτης ὁ Περικλῆς ἐν ὀργὴ ἔχω (*imperf. act.*), πορθέω ὁ χώρα (*genit. absol.*), καὶ ὅς παραινέω πρότερον μνάομαι (*pluperf.*) οὐδείς.—Ὁ μὲν δὴ Τισσαφέρνης ὅς ὄμνυμι εὐθὺς ψεύδω· (*1st aor. mid.*) ἀντὶ γὰρ ὁ (*neut.*) εἰρήνη ἄγω (*infin.*) στράτευμα πολὺς παρὰ βασιλεὺς πρὸς ὅς (*dative*) ἔχω πρόσθεν μεταπέμπω (*imperf. mid.*).

XVI. The antecedent is sometimes placed after the relative, when it suffers attraction; as, *ἦλθον σὺν ᾧ εἶδες ἀνδρί*, for *ἦλθον σὺν τῷ ἀνδρὶ ὃν εἶδες.*

The Bœotarchs having learned that Agesilaus was sacrificing at Aulis, sent cavalry and commanded him

Πυνθάνομαι (*2d aor.*) ὁ Βοιωτάρχης ὅτι θύω (*optat.*) Ἀγησίλαος ἐν Αὐλὶς, πέμπω (*1st aor. part.*) ἱππεὺς

in future not to sacrifice, and scattered from the altar the victims which they found sacrificed.—Agesilaus erected a trophy, greatly rejoicing in his exploit, because, with the cavalry which he had himself contrived, he had conquered the Thessalians, who pride themselves very much upon equestrian skill. — Callicratidas manned fifty ships in addition to the ships which he had received from Lysander, and, collecting them all, prepared to meet the enemy.

ὃ τε λοιπὸς (*gen.*) κελεύω μὴ θύω, καὶ ὃς ἐντυγχάνω (2*d aor.*) ἱερὸς (*dat.*) θύω (*perf. part. pass.*) διαῤῥίπτω ἀπὸ ὁ βωμός.—Ὁ Ἀγησίλαος τρόπαιόν τε ἵστημι (1*st aor. mid.*) μάλα ἥδομαι ὁ ἔργον ὅτι ὁ Θεσσάλιος ὁ μέγιστον φρονέω (*pres. part.*) ἐφ' ἱππικὸς (*dative, fem.*) νικάω (*plu. perf.*) σὺν ὃς αὐτὸς μηχανάω (1*st aor. mid.*) ἱππικός (*dat. neut.*).—Καλλικρατίδας πρὸς ὁ παρὰ Λύσανδρος λαμβάνω ναῦς πληρόω πεντήκοντα ναῦς· οὗτος δὲ πᾶς ἀθροίζω παρασκευάζω ὡς ἀπαντάω ὁ πολέμιος.

XVII. Ὅστις with the indicative (Attic genitive ὅτου, Attic dative ὅτῳ) signifies *whosoever*, and, besides this, expresses many of the relations which are expressed in Latin by *qui* with the subjunctive mood.

Gobryas directed Cyrus to ride round and see where the approach was the easiest, and to send to him within some of the trustworthy persons, who shall report unto him the state of affairs within.—There is no one so indolent that he would agree to receive

Ὁ Γωβρύας ὁ Κῦρος κελεύω περιελαύνω (1*st aor. part.*) εἴδω, ὃς (*dat. fem.*) ὁ πρόσοδος εὐπετὴς, εἶσω δὲ πέμπω (1*st aor.*) πρὸς ἑαυτοῦ ὁ πιστός τις, ὅστις αὐτὸς ὁ (*accus. plur. neut.*) ἔνδον ἀπαγγέλλω.—Οὐδείς εἰμι οὕτω ῥᾴθυμος, ὅστις ἂν δέχομαι (1*st aor. opt.*) παρὰ

the government from his ancestors, rather than, having acquired it by lawful methods, to leave it to his children.—In well-regulated cities, it does not suffice for the citizens if they enact good laws, but they also choose guardians of the laws, who praise him that acts legally, but if any one act contrary to the laws, punish him. — The King of Persia has appointed to each governor for how many horsemen, and bowmen, and slingers he must furnish subsistence, who will be adequate to control those who are governed by him, and will defend the country if enemies invade.

ὁ πρόγονος ὁ ἀρχὴ παραλαμβάνω (2d aor.) μᾶλλον ἢ κτάομαι (1st aor. mid.) ὁσίως ὁ παῖς ὁ ἑαυτοῦ καταλείπω (2d aor.).—Ἐν ὁ εὐνομέω (pres. part.) πόλις οὐκ ἀρκέω ὁ πολίτης (dat.) ἢν νόμος καλὸς γράφω (1st aor. subj. mid.), ἀλλὰ καὶ νομοφύλαξ αἱρέω (mid.), ὅστις ὁ μὲν ποιέω (pres. part.) ὁ νόμιμος (accus. plur. neut.) ἐπαινέω, ἢν δέ τις παρὰ ὁ νόμος (accus.) ποιέω ζημιόω.—Ὁ Πέρσης βασιλεὺς τάσσω ὁ ἄρχων ἕκαστος εἰς ὁπόσος δεῖ δίδωμι (infin.) τροφὴ ἱππεὺς καὶ τοξότης καὶ σφενδονήτης ὅστις ὅ (gen.) τε ὑπ' αὐτὸς ἄρχω ἱκανός εἰμι κρατέω, καὶ ἦν πολέμιος ἔπειμι ἀρήγω ὁ χώρα (dative).

SECTION IV.

SUBJECT AND PREDICATE.

I. The rules for the construction of the subject and predicate are nearly the same in Greek as in Latin. The following, however, deserve particular mention.

II. When a verb indicates the employment of a definite person, the person is not particularly expressed.

This sacrifice of swine is made to the Moon: whenever he (the sacrificer) sac-

Θυσία δὲ ὅδε ὁ ὗς ὁ Σελήνη ποιέω· ἐπεὰν θύω (*scil.* ὁ θυτὴρ), ὁ οὐρὰ ἄκρος καὶ

, *he encloses the ex-*
y of the tail and the
in the fat. — *The*
ngs of crocodiles are
and of various kinds.
ever he (*the catcher*)
ut for bait the back
ıog about a hook, he
it into the middle of
ver.—*But when the*
knew that they wish-
lepart, he (*the herald*)
proclamation to the
to get themselves
— *It was directed*
to keep their spears
the right shoulder,
he (*the trumpeter*)
l give the signal with
umpet. — *Neverthe-*
ie (*the clerk*) *shall*
you the law itself.

ὁ σπλὴν καλύπτω (1*st aor.*) ὁ πιμελή.—Ἄγρα δὲ ὁ κροκόδειλος πολὺς καὶ παντοῖός εἰμι. Ἐπεὰν νῶτος ὗς δελεάζω (*scil.* ὁ ἀγρεὺς) περὶ ἄγκιστρον, μετίω εἰς μέσος ὁ ποταμός.—Ἐπεὶ δὲ γιγνώσκω (*imperf.*) αὐτὸς ὁ Ἕλλην βούλομαι (*present part.*) ἄπειμι, κηρύσσω (*scil.* ὁ κήρυξ) ὁ Ἕλλην παρασκευάζω (1*st aor. mid.*).—Παραγγέλλω (*imperf.*) δὲ ὁ μὲν δόρυ ἐπὶ ὁ δεξιὸς ὦμος ἔχω, ἕως σημαίνω ὁ σάλπιγξ (*scil.* ὁ σαλπικτής).—Ὅμως δὲ ὁ νόμος σὺ αὐτὸς ἀγαγιγνώσκω (*mid.*) (*scil.* ὁ γραμματεύς).

1. Sometimes the nominative is taken from a preceding kindred meaning; as (*Herod.*, 9, 8), Τὸν Ἰσθμὸν ἐτείχεον, πρὸς τέλεϊ: *scil.* τὸ τεῖχος.—(*Xen.*, *Cyrop.*, 2, 4, 24), εὐθὺς πρὸς τὰ βασίλεια, καὶ ἦν μὲν ἀνθίσταται: *scil.* ὁ

2. Often, however, third persons are found without a subsequently impersonally; as, ὕει, *it rains*; for which, in a of Alcæus, we find ὕει μὲν ὁ Ζεύς. So νίφει, *it snows*; *thunders*, &c. It is not improbable that the Greeks, who ll natural phenomena to the Deity, originally supplied θεός id. In common life, however, this was hardly thought of, νίφει, βροντᾷ, &c., were used quite impersonally; as, in *it*, *ningit*, *torret*, &c.

he nominative is often wanting in one part of ce, being construed with the verb in the precert; as (*Hom.*, *Il.*, 2, 409), ᾗδεε γὰρ κατὰ θυμὸν

ἀδελφεὸν ὡς ἐπονεῖτο. *For he knew in mind his brother, that he was busily employed,* instead of ὡς ἐπονεῖτο ἀδελφεός, *that his brother was busily employed.*—So, again, Οἶδα σὲ τίς εἶ, *I know thee, who thou art,* instead of Οἶδα τίς σὺ εἶ, *I know who thou art.*

We will soon ascertain the successions of light-bearing signals, whether then they are true.—Whosoever of you knows well Laïus, the son of Labdacus, by what man he perished.—Thou seest, O Ulysses, the power of the gods, how great it is.—And at the same time they wished to indicate their own city, how great it was in power.—On the next day a messenger came, announcing that, when Syennesis perceived the army of Menon, that it was now in Cilicia, he departed.—It is easy to perceive our country that it is able to rear men superior to the rest.—Announce unto me the master, where he is.

Τάχα εἰδέω (*fut. mid.*) λαμπὰς φαέσφορος παραλλάγη, εἴτ' οὖν ἀληθής εἰμι.—Ὅστις σὺ Λάϊος ὁ Λάβδακος κατειδέω (*perfect mid.*), ἀνὴρ ἐκ τίς διόλλυμι (*2d aor. mid.*).—Ὁράω, Ὀδυσσεὺς, ὁ θεὸς ἰσχὺς, ὅσος εἰμί.—Καὶ ἅμα ὁ σφέτερος πόλις βούλομαι σημαίνω, ὅσος εἰμὶ (*optat.*) δύναμις (*accus.*).—Ὁ δὲ ὑστεραῖος (*dat. fem.*) ἥκω ἄγγελος λέγω, ὅτι Συέννεσις, ἐπεὶ αἰσθάνομαι (*2d aor.*) ὁ Μένων στράτευμα, ὅτι ἐν Κιλικία εἰμὶ (*optat.*), ἀπέρχομαι.—Ῥᾴδιός εἰμι καταμανθάνω ὁ χώρα ἐγὼ, ὅτι δύναμαι τρέφω ἀνὴρ ἀμείνων ὁ ἄλλος.—Ἀγγέλλω (*1st aor.*) ἐγὼ ὁ δεσπότης, ποῦ ἄν εἰμι.

Remark. The subject is also constructed with the preceding verb in other cases besides the accusative; as (*Thucyd.*, 1, 61), Ἦλθε εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσι. *There came straightway intelligence respecting the cities, that they have revolted.*

IV. Many verbs used impersonally in English, fol-

lowed by a proposition dependant on them, usually take in Greek the chief word of the following proposition as a subject. The expressions δῆλός ἐστι, δίκαιός ἐστι, &c., are generally thus constructed; as, Δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο. *It was evident to all that he was greatly afraid.* Literally, *he was evident to all that he was greatly afraid.*

It is evident that ye have been brave men.—It was evident that he thought that his country will always be happy.—It was evident that he was vexed.—And still even at the present day it is clear that the building was done with speed.—It was manifest to all that the Thebans will be compelled to fly to us.—It will be proved what kind of men these are.—When it became notorious that he had committed this crime.—It is right that I, being a free person, should be released from these evils.—It is just, O king, in my opinion, that this man bear this name.

Δῆλός (*plur.*) εἰμι, ὡς ἀνὴρ ἀγαθὸς γίγνομαι (2*d pers. plur.* 2*d aor.*). — Δῆλός (*masc.*) εἰμι εὐδαίμων ἀεί εἰμι ὁ πατρὶς λογίζομαι (*pres. part. masc.*).—Ἀνιάω (1*st aor. part. pass.*) δῆλος γίγνομαι.—Καὶ δῆλος (*fem.*) ὁ οἰκοδομία ἔτι καὶ νῦν εἰμι, ὅτι κατὰ σπουδὴ γίγνομαι (2*d aor. indic.*) —Ὁ Θηβαῖος (*nom. plur.*) φανερός εἰμι πᾶς ἀναγκάζω (*fut. part. pass.* —*nom. plur.*) καταφεύγω ἐφ' ἐγώ.—Οὗτος ἐπιδείκνυμι (3*d plur. fut. indic. pass.*), οἷός εἰμι ἄνθρωπος. — Ὡς ἐπάϊστος (*masc.*) γίγνομαι οὗτος (*neut.*) ἐργάζομαι (*pluperf. part.*— *masc.*).—Ἐγὼ δ' ἐλεύθερος δίκαιός (*masc.*) εἰμι ὅδε ἀπαλλάσσω (*perf. infin. pass.*) κακός.—Οὗτος παρ' ἐγὼ (*dative*) ὁ ὄνομα οὗτος, ὦ βασιλεὺς δίκαιός (*masc.*) εἰμι φέρω (*mid.*).

V. When several persons are put together, the verb agrees with the first rather than with the second or third; and with the second rather than with the third; just as in Latin.

Both the Titan deities and we, as many as sprang from Saturn, contend for victory and empire.—Both I, and whoever is a wise man, thus judge of the truth.—He who speaks, and you the judges, have a human nature.—Thou, and I, have both said and done many things for the sake of pleasing the state.—Thou, the happy woman, and thy husband, a happy man, have come to us, who are unfortunate.	Νίκη περὶ καὶ κράτος μάρναμαι Τιτάν τε θεὸς καὶ ὅσος Κρόνος ἐκγίγνομαι (2d aor.). — Κἀγὼ μὲν οὕτω χὥστις εἰμὶ ἀνὴρ σοφὸς λογίζομαι ὁ ἀληθής (accus. neut.).—Ὁ λέγω (pres. part.), σύ τε ὁ κριτὴς φύσις ἀνθρώπινος ἔχω. — Ἐγὼ καὶ σὺ πολὺς ὁ ἀρέσκω (pres. infin.) ἕνεκα ὁ πόλις (dative), καὶ εἶπω καὶ πράσσω (1st aor.).—Σὺ δὲ ὁ μακάριος, μακάριός τε ὁ σὸς πόσις ἥκω ἐφ' ἐγὼ ἀθλίως πράσσω (perf. part. mid.).

VI. When several subjects are united by a conjunctive particle, the verb, which properly belongs to all, is frequently governed in its number by one substantive, and mostly by that which is nearest to it, and is in the singular if that be singular.

Whom first, and whom last, did Hector slay and brazen Mars?—Both Priam and the other illustrious Trojans bade me speak.—For unto thee Jove, son of Saturn, and Apollo gave vic-	Τίς πρῶτος, τίς δὲ ὕστατος ἐξεναρίζω (1st aor.) Ἕκτωρ τε καὶ χάλκεος Ἄρης; —Ἀνώγω (imperf.) Πρίαμός τε καὶ ἄλλος Τρὼς ἀγαυὸς εἶπω. — Σὺ γὰρ δίδωμι (1st aor.) νίκη Ζεὺς,

tory.—For there commanded the ships Aristeus and Callicrates, and Timanor. — Timarchus and Philemon arose from the drinking-bout with a view to kill Nicias.—What appellation have Hippias and Periander?—I will see in what way both thou and thy mistress will look upon him.

Κρονίδης, καὶ Ἀπόλλων. — Στρατηγέω (*imperfect*) γὰρ ὁ ναῦς Ἀριστεὺς καὶ Καλλικράτης καὶ Τιμάνωρ.—Ἀνίστημι (*imperf. mid.*) ἐκ ὁ συμπόσιον Τίμαρχος καὶ Φιλήμων, ἀποκτείνω (*fut. part.*) Νικίας. —Τίς ἐπωνυμία ἔχω Ἱππίας καὶ Περίανδρος; — Θεάομαι πῶς αὐτὸς προσόπτομαι καὶ σὺ καὶ δέσποινα σός.

VII. Neuters plural take singular verbs; as, Ἀπέλιπε τὰ χρήματα, *Money failed.*—Ἔστι ταῦτα, *These are so.*

And the armies were near each other.—Objects themselves do not distract men, but opinions respecting them.—And the things themselves now present show this.—These things are naught else but insolence, (for one) to wish to be superior to the gods. — And now all things were involved in confusion.—The arrows went through their shields and corslets. — But when the sacrifices were propitious, all the soldiers began to sing the hymn of battle.—The chariots, too, were borne onward, some through the

Καὶ ἐγγὺς ἀλλήλω (*genit.*) ὁ στράτευμα γίγνομαι.—Ταράσσω ὁ ἄνθρωπος οὐ ὁ πρᾶγμα, ἀλλὰ ὁ περὶ ὁ πρᾶγμα δόγμα.—Αὐτὸς δὲ δηλόω οὗτος ὁ πάρειμι (*pres. part. neut.*) νυνί.—Οὐκ ἄλλος πλὴν ὕβρις ὅδε εἰμί, (τις) κρείσσων δαίμων (*genit.*) εἰμὶ θέλω.—Σύμφυρτος νῦν δέ εἰμι ἅπας.—Ὁ τόξευμα χωρέω (*imperf.*) διὰ ὁ ἀσπὶς καὶ διὰ ὁ θώραξ. — Ἐπεὶ δὲ καλός εἰμι ὁ σφάγιον, παιανίζω (*imperfect*) πᾶς ὁ στρατιώτης.—Ὁ δὲ ἅρμα φέρω (*imp.*), ὁ μὲν δι' αὐ-

enemy themselves, others even through the Greeks.—The Persian bows are of large size; so that as many arrows as were taken were useful to the Cretans. There were found also in the villages many bow-strings.	*τὸς ὁ πολέμιος, ὁ δὲ καὶ διὰ ὁ Ἕλλην.—Μέγας δὲ ὁ τόξον ὁ Περσικός εἰμι· ὥστε χρήσιμός εἰμι, ὁπόσος ἁλίσκω (optat.) ὁ τόξευμα (gen.), ὁ Κρής. Εὑρίσκω δὲ καὶ νεῦρον πολὺς ἐν ὁ κώμη.*

Remark 1. This usage, however, is more observed by the Attics than by the older writers in the Ionic and Doric dialects, and is frequently neglected by the Attics themselves.

Remark 2. The Attics sometimes use the verb in the plural with the neuter plural, especially in two cases: 1. *When the neuter plural signifies living persons*; as (*Thucyd.*, 7, 57), Τοσάδε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτευον.—And, 2. *When the abstract is put for the concrete, and living creatures, not things, are to be understood*; as (*Eurip., Cyclop.*, 206), Πῶς μοι κατ' ἄντρα νεόγονα βλαστήματα; ἢ πρός γε μαστοῖς εἰσι;

III.

GOVERNMENT.

I. CASES.

Accusative Case.

I. Transitive verbs in Greek, as well as in Latin, govern an accusative case of the immediate object.

II. There are some verbs, however, which in Greek govern an accusative, while the corresponding verbs in Latin govern a dative. Such are ὠφελεῖν, ὀνῆσαι, εὐεργετεῖν, βλάπτειν, ἀδικεῖν, τιμωρεῖσθαι, θεραπεύειν, προσκύνειν, κολακεύειν, ἐπιλείπειν, αἰτιᾶσθαι, ζηλοῦν, εὖ and κακῶς ποίειν, εὖ and κακῶς λέγειν.

1. *The laws of Draco and Solon are only penalties to those who do wrong; but the laws of the Persians*	Ὁ Δράκων καὶ Σόλων νόμος ζημία μόνον εἰμὶ ὁ ἁμαρτάνω (*pres. part.*), ὁ δὲ ὁ Πέρσης νόμος οὐ μόνον

not only punish those who injure, but benefit also the just.—Callicratidas, being commanded to wait two days, vexed at the delay, and enraged at his frequent visits to the doors, sailed away to Miletus, saying that the Greeks were very miserable to flatter barbarians for money.—Socrates was so just as not to injure any one even in a trifle, but to benefit in the most important things those who used him (as a friend).

2. *While he is speaking some one sneezes; and the soldiers, having heard it, all with one accord worshipped the god.—The generals sent a letter to the senate and to the people, alleging nothing but the storm as the cause that they had not taken up the shipwrecked men at the Arginusæ.—Speak not evil of a dead man.—Fathers provide for their children, that good things may never fail them.*

ζημιόω ὁ ἀδικέω (*present part.*) ἀλλὰ καὶ ὠφελέω ὁ δίκαιος.—Καλλικρατίδας, κελεύω δύο ἡμέρα (*accus.*) ἐπέχω (*2d aor.*), ἄχθομαι (*1st aor. part.*) ὁ ἀναβολὴ καὶ ὁ ἐπὶ ὁ θύρα (*accus.*) φοίτησις ὀργίζομαι (*1st aor. part.*), εἶπω ἄθλιός εἰμι ὁ Ἕλλην ὅτι βάρβαρος κολακεύω ἕνεκα ἀργύριον, ἀποπλέω ἐς Μίλητος.—Οὕτως εἰμὶ δίκαιος ὁ Σωκράτης, ὥστε βλάπτω (*pres. infin.*) μὲν μηδὲ μικρὸς (*accus. neut.*) μηδεὶς, ὠφελέω δὲ ὁ μέγας (*accus. plural neuter*) ὁ χράομαι (*pres. part.*) αὐτός (*dat.*).

Λέγω δὲ αὐτὸς (*gen. absolute*), πτάρνυμαί τις, καὶ ὁ στρατιώτης ἀκούω, εἷς ὁρμὴ πᾶς προσκυνέω ὁ θεός.—Ὁ στρατηγὸς ἐπιστολὴ πέμπω ἐς ὁ βουλὴ καὶ ἐς ὁ δῆμος, ἄλλος οὐδεὶς αἰτιάω (*mid.*) ἢ ὁ χειμὼν, διότι οὐκ ἀναιρέω (*2d aor. mid.*) ὁ ναυαγὸς ἐν Ἀργινοῦσαι (νῆσοι).—Θνήσκω (*perf. part.*) μὴ κακῶς ἀγορεύω.—Ὁ πατὴρ προνοέω ὁ παῖς (*gen.*) ὅπως μήποτε αὐτὸς ὁ ἀγαθὸς (*neut.*) ἐπιλείπω (*fut. ind.*).

III. Intransitive verbs, which denote activity of some particular kind, may have an accusative of the same root as the verb, though they could not be joined with another accusative. Thus, Πόλεμον πολεμεῖν, *To carry on war.*—Βιῶναι βίον, *To lead a life.*

Ctesiphon proposed to crown Demosthenes, who was exercising collectively all the magistracies at Athens.—The intemperate endure the worst slavery.—No bird sings when it is hungry or cold, or suffers any other pain.—They were members of the subsequent senate.—It is better to encounter this risk among enemies than among friends.—As many as fought the battle by the ships.—He is ill with a wild malady.—With what rising up dost thou suppose that I stood up from sleep, then, when they were gone?—They exercise all care.—I laugh a laugh.—The Minyæ, thereupon, immediately contracted marriages.

Ὁ Κτησιφῶν Δημοσθένης, ὁ συλλήβδην ἅπας ἀρχὴ ἄρχω (*present part.*) γράφω στεφανόω (1*st aor.*).—Ὁ κακὸς δουλεία ὁ ἀκρατὴς δουλεύω.—Οὐδεὶς ὄρνεον ᾄδω, ὅταν πεινάω ἢ ῥιγόω ἤ τις ἄλλος λύπη λυπέω (*mid.*).—Ὁ ὕστερος βουλὴ βουλεύω.—Οὗτος ὁ κινδύνευμα κινδυνεύω ἐν ἐχθρὸς κρείσσων ἢ φίλος εἰμί.—Ὅσος παρὰ ναῦς μάχη μάχομαι.—Νοσέω νόσος ἄγριος.—Ποῖος ἐγὼ ἀνάστασις δοκέω ἐξ ὕπνος ἵστημι (2*d aor.*) τότε, αὐτὸς βαίνω; (*perf. part.—gen. absol.*).—Ἐπιμελέομαι πᾶς ἐπιμέλεια.—Γέλως γελάω.—Ὁ δὲ Μινύης αὐτίκα μὲν γάμος γαμέω (1*st aor.*).

Remark 1. This same idiom prevails in both English and Latin; as, "To run a race," *Currere cursum.*—"To live a life," *Vivere vitam*, &c.

Remark 2. In the same manner, the accusative is put with adjectives; as (*Plat., Rep.*, 9, p. 579, *D.*), Ὁ τῷ ὄντι τύραννος τῷ ὄντι δοῦλος τὰς μεγίστας ϑωπείας καὶ δουλείας. *He who is really a tyrant, is really a slave to the grossest acts of flattery and servitude.*—(*Id. ib.*, 6, p. 490, *D.*), Κακοὺς πᾶσαν κακίαν, *Utterly bad.*

IV. Verbs whose action may be exerted immediately both on a person and a thing, take an accusative of both. Under this head fall the following classes of verbs:

CLASS 1. Verbs of *saying* or *doing*, such as λέγειν, ποιεῖν, ἐργάζεσθαι, ὁρᾶν, and the like, take two accusatives, the one of the person, the other of the thing.

The actors in tragedies say the harshest things of one another.—It is lawful for the Ephori to do this to the king.—The Athenians thought that they will suffer such things as they had done to the Melians and Æginetans, and many others.—The bad are always doing something bad to those who, at the time, are nearest to them, but the good something good.—He did much good to the state.—Women take a kind of delight in saying nothing good of each other.—They have never yet ceased doing many injuries unto us.—Thereupon, then, Themistocles said many and evil things against both him and the Corinthians.

Ὁ ὑποκριτὴς ἐν ὁ τραγῳδία ἀλλήλων ὁ ἔσχατος (*neut.*) λέγω.—Ἔξεστι ὁ Ἔφορος (*dative*) ὁ βασιλεὺς δράω (1*st aor.*) οὗτος.—Νομίζω ὁ Ἀθηναῖος πάσχω οἷος ποιέω (1*st aor.*) Μήλιός τε καὶ Αἰγινητὴς, καὶ ἄλλος πολύς.—Ὁ μὲν πονηρὸς ἀεὶ κακός τις ἐργάζομαι ὁ ἀεὶ ἐγγὺς αὐτός (*gen.*) εἰμι (*pres. part.*), ὁ δ' ἀγαθὸς ἀγαθός τις.—Πολὺς ἀγαθὸς (*neut. plur.*) ὁ πόλις ποιέω.—Ἡδονή τίς εἰμι γυνὴ (*dative*) μηδεὶς ὑγιὴς ἀλλήλων λέγω (*pres. infin.*).—Οὐδεπώποτε παύω (*mid.*) πολὺς κακὸς (*neut.*) ἐγὼ ποιέω.—Τότε δὴ ὁ Θεμιστοκλῆς ἐκεῖνός τε καὶ ὁ Κορίνθιος πολύς τε καὶ κακὸς λέγω.

Remark. The accusative of the thing is often supplied by the adverbs εὖ or κακῶς; as (*Xen., Mem., s.* 2, 3, 8), Εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιοῦντα.—(*Plat., Euthyd.*, p. 284, *D.*), Ἵνα μή σε οἱ ἀγαθοὶ κακῶς λέγωσιν.

CLASS 2. Verbs of *asking*, *demanding*, and *taking away*, govern also two accusatives, the one of the person, the other of the thing. Such verbs are ἐρωτᾶν, αἰτεῖν, αἰτεῖσθαι, ἀφαιρεῖσθαι, πράττεσθαι, &c.

Cambyses sent a herald, and demanded his daughter from Amasis. — The Dorians, who made an expedition into Peloponnesus, divided the cities into three parts, and took away the lands from those who justly possessed them. — Pericles, having made himself master of Samos, exacted from the Samians the outlay that had taken place upon the siege, reckoning it two hundred talents. — He inquired of all in the house about the child.—Cyrus inquired of the deserters about the intelligence from the enemy. — We have deprived the Trapezuntians of their fifty-oared galley.

Καμβύσης πέμπω κήρυξ, καὶ αἰτέω (*imperfect*) Ἄμασις θυγάτηρ.—Δωριεὺς (*gen.*) ὁ στρατεύω (*nom. plur.*—1*st aor. part.*) εἰς Πελοπόννησος τρίχα διαιρέω (2*d aor. mid.*) ὁ πόλις, καὶ ὁ χώρα ἀφαιρέω (2*d aor. mid.*) ὁ δικαίως κτάομαι (*perf. part.*).—Κύριος γίγνομαι (2*d aorist part.*) ὁ Περικλῆς ὁ Σάμος πράσσω (1*st aor. mid.*) ὁ Σάμιος ὁ εἰς ὁ πολιορκία γίγνομαι (2*d aor. part.*) δαπάνη, τιμάω (1*st aor. part. mid.*) αὐτὸς τάλαντον (*genit.*) διακοσιοί.—Ἅπας ἐν οἶκος ἔρομαι (*imperf.*) ὁ παῖς.—Ὁ Κῦρος ἐρωτάω (*imperf.*) ὁ αὐτόμολος ὁ (*neut. plur.*) ἐκ ὁ πολέμιος.—Ὁ Τραπεζούντιος ἀποστερέω ὁ πεντηκόντορος.

Remark 1. With verbs of "asking," the construction αἰτεῖν τινὰ περί τινος is also employed; as (*Herod.*, 1, 32), Ἐπειρωτᾷς με ἀνθρωπήιων πρηγμάτων πέρι, *Thou askest me about human affairs.*

Remark 2. Ἀφαιρεῖν is also constructed with the dative of the person; as (*Hom.*, *Od.*, 1, 9), Τοῖσιν ἀφείλετο νόστιμον ἦμαρ.—(*Xen.*, *Cyrop.*, 7, 1, 44), Οἱ Αἰγύπτιοι τὸ μὲν ἐπὶ Κροῖσον συστρατεύειν ἀφελεῖν σφίσιν ἐδεήθησαν.

CLASS 3. Verbs of *teaching* take also two accusatives, the one of the person, the other of the thing.

The earth teaches justice to those who are able to learn; for it does the most good in return to those who cultivate it best.—The Persians teach the boys temperance, and it greatly contributes to their learning to be temperate that they see the older men also living temperately.—My long life teaches me many things.—They teach the boys three things only: to ride on horseback, to use the bow, and to speak the truth.

Ὁ γῆ ὁ δύναμαι (*pres. part.*) καταμανθάνω δικαιοσύνη διδάσκω, ὁ γὰρ (*accus.*) ἄριστος (*accus. plur. neut.*) θεραπεύω αὐτὸς πολὺς ἀγαθὸς (*accus. plur. neut.*) ἀντιποιέω. — Ὁ Πέρσης διδάσκω ὁ παῖς σωφροσύνη· μέγας (*neuter*) δὲ συμβάλλω (*mid.*) εἰς ὁ μανθάνω (*infinit.*) σωφρονέω αὐτὸς (*accus.*) ὅτι καὶ ὁ πρέσβυς ὁράω σωφρόνως διάγω. — Πολὺς διδάσκω ἐγὼ ὁ πολὺς βίοτος. — Παιδεύω δὲ ἐκεῖνος ὁ παῖς τρεῖς μόνος (*neuter plur.*), ἱππεύω, καὶ τοξεύω, καὶ ἀληθίζω (*mid.*).

The middle voice of δίδασκω signifies *to cause to be taught*, and takes a second accusative not only of the thing taught, but also of the character produced by teaching.

I have purposely caused thee to be taught these things.—I have not caused thee to be taught the healing art, but have taught thee myself.—My father began to consider along with his friends, what he should

Ἐγὼ σὺ οὗτος ἐπίτηδες διδάσκω (*1st aor.*). — Οὐκ διδάσκω σὺ ὁ τέχνη ὁ ἰατρικὸς, ἀλλὰ διδάσκω αὐτός. — Ὁ πατὴρ σκοπέω (*imperf. mid.*) μετὰ ὁ φίλος, ὅστις καὶ διδάσκω

even cause me to be taught. —It is strange that, if any one should wish to get a person to be taught to be a shoemaker or a carpenter, he would not be at a loss on having sent him whither he would obtain this; but if any one may wish to get either a son or a slave taught justice, he does not know on having gone whither he might obtain this.

(1*st aor. opt.*) ἐγώ.—Δεινὸς ὅτι εἰ μέν τις βούλομαι σκυτεὺς διδάσκω (1*st aor.*) τις, ἢ τέκτων, μὴ ἀπορέω ὅποι ἂν πέμπω (1*st aor. part.*) οὗτος (*genit.*) τύγχανω· (2*d aor. opt.*) ἐὰν δέ τις βούλομαι ὁ δίκαιος (*neut.*) ἢ υἱος ἢ οἰκέτης διδάσκω (1*st aor.*) μὴ εἰδέω ὅποι ἂν ἔρχομαι (2*d aor.*) τυγχάνω (2*d aor.*) οὗτος (*gen.*).

Class 4. Verbs of *concealing*, *clothing*, *putting on*, or *putting off*, likewise govern two accusatives, the one of the person, the other of the thing.

All other artisans conceal, somehow, the most essential points of the art which each possesses; but the farmer, whatever thou mightest ask of him, would conceal from thee none of his successful operations.—A large boy, having a little tunic, having stripped a small boy who had a large tunic, put his own upon him, and himself put on his.

Πᾶς ὁ μὲν ἄλλος τεχνίτης ἀποκρύπτω (*mid.*) πῶς ὁ ἐπικαίριος (*neut.*) ὃς (*gen.*) ἕκαστος ἔχω τέχνη (*gen.*), ὁ δὲ γεωργὸς, ὅστις ἔρομαι, ὁ (*gen.*) καλῶς ποιέω (*perf. part. pass.*—*gen.*) οὐδεὶς ἂν σὺ ἀποκρύπτω (1*st aor. opt. mid.*).—Παῖς μέγας, μικρὸς ἔχω χιτὼν, παῖς μικρός μέγας ἔχω χιτὼν ἐκδύω, ὁ μὲν ἑαυτοῦ ἐκεῖνος ἀμφιέννυμι, ὁ δὲ ἐκεῖνος αὐτὸς ἐνδύω.

V. The accusative of the person, with all those verbs which govern two accusatives in the active, becomes

the subject in the passive, and the accusative of the object or thing is retained.

1. *It was fated that now the Persians should be deprived of the empire of Asia by the Macedonians, as the Medes had been deprived by the Persians, and yet earlier the Assyrians by the Medes. — The Persians now resemble men taught these things, how they may do the greatest injury; at least, however, nowhere do more persons die by poison than there.—A physician having been asked the master with whom he had been educated, replied, "With Time."*

Χρὴ (*imperf.*) ἤδη καὶ Πέρσης (*accus.*) πρὸς Μακεδὼν (*genit.*) ἀφαιρέω (1*st aor. infin.*) ὁ Ἀσία ὁ ἀρχὴ, καθάπερ Μῆδος μὲν πρὸς Πέρσης ἀφαιρέω (1*st aor.*), πρὸς Μῆδος δὲ ἔτι πρόσθεν Ἀσσύριος.—Νῦν δὲ εἴκω (*perf. mid.*) ὁ Πέρσης οὗτος διδάσκω (*pres. part.*—*dative*), ὅπως ὅτι πλεῖστος (*acc. plur. neut.*) κακοποιέω· οὐδαμοῦ γοῦν πολὺς ἢ ἐκεῖ ἀποθνήσκω ὑπὸ φάρμακον (*gen. plur.*).—Ἰατρὸς ἐρωτάω ὁ διδάσκαλος παρ' ὃς (*dative*) παιδεύω; παρὰ ὁ χρόνος, φημί.

2. *And once, the frost being very severe, and all either not going out of doors, or, if any one might go out, being clad in an amazing number of garments, Socrates went out with such a garment as he was previously accustomed to wear.—Hercules, having been robbed of his cows by Neleus and his sons, killed those who had done him wrong.—If a wife, being instructed by her husband*

Καί ποτέ εἰμι πάγος (*gen. absol.*) δεινὸς, καὶ πᾶς ἢ οὐκ ἔξειμι ἔνδοθεν, ἢ εἴτις ἔξειμι ἀμφιέννυμι (*perf. part. passive*) θαυμαστὸς (*nom. plur. neut.*) δὴ ὅσος (*nom. plur. neut.*), Σωκράτης ἔξειμι (*imperf.*) ἔχω ἱμάτιον τοιοῦτος οἷός περ καὶ πρότερον ἔθω (*pluperf. mid.*) φορέω.—Συλάω Ἡρακλῆς ὁ βοῦς ὑπὸ Νηλεὺς καὶ ὁ παῖς, ὁ ἀδικέω (1*st aor. part.*) ἀποκτείνω. —Εἰ μὲν γυνὴ, διδάσκω

in what is good, does wrong, she would perhaps justly bear the blame.

ὑπὸ ὁ ἀνὴρ ὁ ἀγαθὸς (*neut plur.*) κακοποιέω, ἴσως δικαίως ἂν ὁ γυνὴ ὁ αἰτία ἔχω.

VI. The accusative is used without a preposition, to denote the object in which the quality expressed by an adjective, or the action of a verb, is manifested; as, Καλός ἐστι τὴν μορφήν, *He is beautiful in form.*—Μηδὲν ἁμαρτεῖν χαλεπόν, *It is difficult to do wrong in nothing.*

Obs. This construction is commonly, though incorrectly, explained by an ellipsis of κατά.

1. *Thales, having been asked who is happy, replied, "He who is sound in body, affluent in fortune, and well educated in mind." — The river Cydnus flows through the midst of the city of Tarsus, and is cold and pure in its water.—It is necessary that all, both those who are quicker and those who are duller in natural talent, should learn and practise those things in which they wish to become eminent.—Those who contemplate and gaze upon the sun in eclipse, are apt to be injured in their eyesight, unless they gaze upon his image in water, or something of this kind.*

Ὁ Θαλῆς ἐρωτάω τίς εὐδαίμων, Ὁ ὁ μὲν σῶμά, φημι, ὑγιὴς, ὁ δὲ τύχη εὔπορος, ὁ δὲ ψυχὴ εὐπαίδευτος.—Ὁ Κύδνος ποταμὸς διὰ μέσος ὁ πόλις Τάρσος ῥέω, καὶ ψυχρός εἰμι καὶ καθαρὸς ὁ ὕδωρ.—Χρὴ πᾶς, καὶ ὁ εὐφυὴς καὶ ὁ ἀμβλὺς ὁ φύσις, ἐν ὃς ἂν ἀξιόλογος βούλομαι γίγνομαι (*2d aorist*)· οὗτος καὶ μανθάνω καὶ μελετάω.—Ὁ ὁ ἥλιος ἐκλείπω (*pres. part. act.*) θεωρέω καὶ σκοπέω (*mid.*), διαφθείρω που ὁ ὄμμα ἐὰν μὴ ἐν ὕδωρ ἤ τις τοιοῦτος σκοπέω (*mid.*) ὁ εἰκὼν αὐτός.

2. *Foot-runners grow stout*

Ὁ μὲν δολιχοδρόμος ὁ σπέ-

in the legs, but slender in the shoulders; boxers, on the other hand, grow stout in the shoulders, but slender in the legs.—After the second invasion of the Peloponnesians, the Athenians, when both their land had been ravaged the second time, and the disease and the war oppressed at once, became altered in their opinions, and blamed Pericles, as having persuaded them to make war.—Aristides, the son of Lysimachus, was by his demus a native of Alopece.

λος μὲν παχύνω (*mid.*), ὁ δὲ ὦμος λεπτύνω· (*mid.*) ὁ δὲ πύκτης ὁ μὲν ὦμος παχύνω, ὁ δὲ σκέλος λεπτύνω.—Μετὰ ὁ δεύτερος ἐσβολὴ ὁ Πελοποννήσιος ὁ Ἀθηναῖος ὡς ὅ τε γῆ αὐτὸς τέμνω (*pluperf.*) ὁ δεύτερος (*neut.*), καὶ ὁ νόσος ἐπίκειμαι (*imperf.*) ἅμα καὶ ὁ πόλεμος, ἀλλοιόω (*imperf. pass.*) ὁ γνώμη, καὶ ὁ Περικλῆς ἐν αἰτία ἔχω (*imperf.*) ὡς πείθω (*1st aor.*) σφεῖς πολεμέω.—Ἀριστείδης, ὁ ὁ Λυσίμαχος, ὁ δῆμός εἰμι Ἀλοπεκῆθεν.

VII. Hence the use of neuter adjectives, and especially neuters plural, in the accusative, to denote the manner, answering to adverbs in other languages; as, Τὸ ἀρχαῖον, *Anciently.*—Νηποινά, *With impunity.*

VIII. The neuter plural of the superlative is regularly used, instead of an adverb in ως; as, ἀληθέστατα, βέλτιστα.

IX. Hence, also, the words which denote *dimension*, such as μῆκος, εὖρος, are put in the accusative without a preposition.

Near Larissa was a pyramid of stone, in breadth a plethrum (one hundred feet), in height two plethra (two hundred feet), on which were many of the barba-

Παρὰ Λάρισσά (*accus.*) εἰμι πυραμὶς λίθινος, ὁ μὲν εὖρος εἷς πλέθρον (*genit.*) ὁ δὲ ὕψος δύο πλέθρον (*gen.*), ἐπὶ ὃς (*gen.*) πολὺς ὁ βάρβαρός εἰμι, ἐκ ὁ

rians, who had taken refuge from the neighbouring villages.—Alexander first of all filled up the trench which had been dug before the city, in breadth about thirty cubits, in depth as much as fifteen. — The Mossynœci had on short tunics above their knees, in thickness like that of linen sacking.

πλησίον κώμη ἀποφεύγω (*perf. part.*).—Ὁ πρῶτος μὲν Ἀλέξανδρος ὁ τάφρος ὃς πρὸ ὁ πόλις ὀρύσσω (*pluperfect*), πλάτος μὲν τριάκοντα μάλιστα πῆχυς (*gen.*), ὁ βάθος δὲ ἐς πέντε καὶ δέκα, χωννύω (*imperfect.*).—Χιτωνίσκος ἐνδύω (*pluperf.*) ὁ Μοσσύνοικος ὑπὲρ γόνυ (*gen.*), πάχος ὡς λίνος στρωματόδεσμος.

X. The extent of space, and duration of time, are expressed in the accusative.

The Carthaginians took Agrigentum by famine, sitting down seven months before it.—It was announced to Cyrus that the Babylonians were celebrating a festival in which they drink and revel the whole night. — Bias said we ought so to measure life as if about to live both a long and a short time. — The mother feeds the infant, unconscious by whom it is kindly treated, nor able to express what it wants, enduring to labour days and nights, ignorant what return she shall receive for

Ὁ Καρχήδιος αἱρέω (*2d aor.*) Ἀκράγας λιμὸς, πρόσκαθ-έζομαι ἑπτὰ μήν.—Κῦρος ἀγγέλλω (*1st aor. pass.—3d plural*) ὁ Βαβυλώνιος (*nom. plur.*) ἑορτὴ ἄγω (*nom. plur. pres. part.*) ἐν ὃς πᾶς ὅλος ὁ νὺξ πίνω καὶ κωμάζω.—Βίας λέγω (*imperf.*) ὁ βίος οὕτω δεῖ μετρέω, ὡς καὶ πολὺς καὶ ὀλίγος χρόνος βιόω (*fut. part. mid.*). — Ὁ μήτηρ τρέφω ὁ βρέφος, οὐ γιγνώσκω ὑπὸ ὅστις εὖ πάσχω (*pres. indic. act.*), οὐδὲ σημαίνω δύναμαι (*present part.*) ὅστις (*gen.*) δέομαι· καὶ ἡμέρα καὶ νὺξ ὑπομένω πονέω, οὐκ εἰδέω (*per-*

these things. — *He is not far off, but near thee.* — *Ephesus is distant from Sardis three days' journey.* —*The two lines were four stadia distant from each other.*

fect part.) τίς οὗτος χάρις ἀπολαμβάνω.—Οὐ μακρὸς (ὁδὸς) ἄπειμι, πλησίον δὲ σύ (*gen.*). — Ἔφεσος ἀπέχω ἀπὸ Σάρδεις τρεῖς ἡμέρα ὁδός. — Τέτταρα στάδιον ἀπέχω ἡ φάλαγξ (*dual*) ἀπ' ἀλλήλω.

XI. Verbals in -τεον (the neuter singular of -τεος) denote *obligation* or *necessity*, and govern the dative of the person on whom that obligation or necessity rests, together with the case governed by the verb from which they are derived; as, Ποιητέον μοι ταῦτα, *I must do these things.*—Πειστέον μοι τῷ ἀνθρώπῳ, *I must obey the man.* —Ἐπιμελητέον μοὶ τούτου, *I must take care of this.*—The dative of the person is often understood.

We should prefer moderate wealth, with justice, to great wealth with injustice. — *Those who are wise should avoid all vice, but especially a grasping disposition.* — *We should not slight beauty as quickly passing its prime; since, as a boy is beautiful, so also a youth, and a man, and an old man.* —*We should neither take away an altar from a temple, nor pity from human nature.*—*The master must take care of his domestics when they are ill.* — *We must set about this work.*

Προαιρετέος μέτριος μετὰ δικαιοσύνη, μᾶλλον ἢ μέγας πλοῦτος μετ' ἀδικία. — Πᾶς μὲν κακία φευκτέος εἰμὶ ὁ νοῦς ἔχω (*dat. plur.* — *part.*), μάλιστα δὲ ὁ πλεονεξία.—Οὐκ ἀτιμαστέος ὁ κάλλος, ὡς ταχὺ παρακμάζω· ἐπεὶ ὥσπερ γε παῖς γίγνομαι καλὸς, οὕτω καὶ μειράκιον καὶ ἀνὴρ καὶ πρεσβύτης.—Οὔτε ἐξ ἱερὸν βωμὸς, οὔτε ἐκ ὁ ὁ ἀνθρώπινος φύσις ἀφαιρετέος ὁ ἔλεος. — Ἐπιμελετέος ὁ δεσπότης κάμνω οἰκέτης. — Ἐπιχειρητέος ἐγώ εἰμι οὗτος ὁ ἔργον (*dative*).

Remark. The verbal in -τεος may also be used agreeing with the subject in number, gender, and case; as in Latin we can use the participle in *dus*, in place of the neuter in *dum*. Thus, Εἰ τιμᾶσθαι βούλει, ὠφελητέα σοι ἡ πόλις ἐστίν. *If thou wishest to be honoured, the state must be benefited by thee.*

2. *Dative Case.*

I. The dative serves to denote the *remoter* object to which the action of the subject refers.

II. In the case of the accusative, the action of the subject is immediate and direct: the dative, on the contrary, indicates some object *to* which the action is directed (not, however, *to* of motion to a place), and *for* which, or to the *benefit* or *injury* of which something is done.

III. Hence all adjectives and adverbs which have such a relation as that just mentioned, take the dative.

IV. All verbs, likewise, whose signification admits a reference to a remoter object, *for* which, or *to* whose *benefit* or *injury* anything takes place, may have a dative of that object.

V. If these verbs are transitive, they take an accusative of the immediate, and a dative of the remoter, object; as, Δίδωμι τοῦτό σοι, *I give this to thee.* If they are intransitive, they take the dative only; as, Χαρίζομαί σοι, *I gratify thee.*

VI. Hence result the following rules for the government of the dative.

I. Verbs of *giving*, *adding*, *intrusting*, *sending*, *promising*, and the like, govern a dative of the person or thing *to* whom or which anything is given, added, &c.; and, if transitive, they also take an accusative of the thing given, added, &c.

I will do these things; but do thou give my seat to Sopho-	Οὗτος ποιέω· σὺ δὲ ὁ θᾶκος ὁ ἐμὸς παραδίδωμι (2d aor.)

cles to keep.—The Macrones give to the Greeks a barbarian lance.—Send me, having added to me horsemen, as many as appear to be sufficient. — The gods have added hands also unto man. — They confide their movable property unto the islands, relying upon their empire over the sea.—Unto thee do I confide these remains of a good man.—I promise thee ten talents.

Σοφοκλῆς τηρέω.—Δίδωμι ὁ Μάκρων βαρβαρικὸς λόγχη ὁ Ἕλλην.—Ἐγὼ πέμπω (1st aor.), ἱππεὺς ἐγὼ προστίθημι (2d aor.) ὁπόσος δοκέω ἱκανός εἰμι.—Ἄνθρωπος δὲ καὶ χεὶρ προστίθημι (2d aorist) ὁ θεός. — Ὁ μὲν οὐσία ὁ νῆσος παρατίθημι (mid.), πιστεύω ὁ ἀρχὴ (dative) ὁ κατὰ θάλασσα (accus.).—Σὺ παρακατατίθημι (mid.) οὗτος ἀνὴρ ἀγαθὸς λείψανον. — Ὑπισχνέομαι σὺ δέκα τάλαντον.

II. The dative is used with adjectives and verbs which involve the idea of *opposition* and *hostility*; as *envying, reviling, contending, fighting*, &c.

Cyrus did not appear envying those who were openly rich, but endeavouring to make use of the riches of those who concealed them. — I think that the two things most opposite to prudence are haste and anger.—The thirty (tyrants), thinking that Theramenes was an obstacle to their doing whatever they might wish, accuse him privately.—Thracians, with Eumolpus, the (son) of Neptune, made an

Οὐ φθονέω ὁ φανερῶς πλουτέω (present part.) φαίνω (mid.) Κῦρος, ἀλλὰ πειράω (mid.) χράομαι ὁ (dative plur.) ὁ ἀποκρύπτω (pres. part. mid.) χρῆμα.—Νομίζω δύο ὁ ἐναντίος ὁ εὐβουλία εἰμὶ τάχος τε καὶ ὀργή.—Ὁ τριάκοντα, ἐμποδὼν νομίζω εἰμὶ Θηραμένης ὁ ποιέω (infin.) ὅστις βούλομαι, ἴδιος (dat. sing. fem.) διαβάλλω αὐτός.—Θρᾴξ, μετ' Εὔμολπος ὁ Ποσειδῶν, ἐμβάλλω (2d

incursion into Attica, who disputed about the city with Erechtheus, alleging that Neptune had occupied it before Minerva.—His uncle rebuked Cyrus on seeing his boldness; but he nevertheless requested of him, that what he had himself taken he would allow him to carry in and give to his grandfather.

aorist) εἰς ὁ Ἀττικὴ, ὃς (*sing.*) ἀμφισβητέω Ἐρεχθεὺς ὁ πόλις (*gen.*), φάσκω Ποσειδῶν πρότερον Ἀθηνᾶ καταλαμβάνω (*2d aor.*) αὐτός.—Ὁ θεῖος λοιδορέομαι ὁ Κῦρος, ὁ θρασύτης ὁράω· ὁ δὲ ὁμῶς δέομαι ὅσος (*neut. plur.*) αὐτὸς λαμβάνω (*2d aor.*) οὗτος ἐάω (*1st aor. infin.*) αὐτὸς εἰσκομίζω (*1st aor. part.*) δίδωμι (*2d aor.*) ὁ πάππος.

III. Adjectives and verbs which express the contrary ideas to those enumerated in the preceding rule, namely, such as denote *approaching*, *obeying*, *yielding*, *following*, *conforming*, *aiding*, and the like, govern a dative.

1. *In sailing, it is right to obey the pilot; in life, him who is able to reason better. — Who, without self-control, could either learn anything good, or practise it in a proper way? or who, by being a slave to pleasures, would not be reduced to an ignominious state both in body and in mind?— By assisting whom wouldst thou in return obtain a more firm ally than thy*

Ἐν μὲν ὁ πλέω (*infin.*) πείθω (*mid.*) δεῖ ὁ κυβερνήτης· ἐν δὲ ὁ ζάω (*infin.*) ὁ λογίζομαι δύναμαι (*pres. part.*) βελτίων. — Τίς ἄνευ ἐγκράτεια ἢ μανθάνω (*2d aor. opt.*) τις ἂν ἀγαθὸς ἢ μελετάω (*1st aor. opt.*) ἀξιολόγως; ἢ τίς οὐκ ἄν ὁ ἡδονὴ δουλεύω αἰσχρῶς διατίθημι (*1st aorist opt. pass.*) καὶ ὁ σῶμα (*accus.*) καὶ ὁ ψυχή; (*accus.*)—Τίς δὲ ἂν βοηθέω (*1st aor.*) ἰσχυρὸς σύμμαχος ἀντιλαμβάνω (*2d aor.*) ἢ ὁ ἀδελ-

brother? whom is it more disgraceful not to love than a brother?

φός; τίς δὲ αἰσχρὸς μὴ φιλέω ἢ ὁ ἀδελφός;

2. *The Athenians made peace upon condition that, having demolished the Long Walls and the Piræus, and having given up their ships except twelve, and having restored the exiles, they follow the Lacedæmonians by both sea and land, whithersoever they may lead.—We shall find the majority consorting with those friends who sin along with them, not those who give them good advice, as they who delight in the pleasantest rather than the most wholesome viands.*

Ποιέω (1*st aor. mid.*) εἰρήνη ὁ Ἀθηναῖος ἐφ' ὃς (*dative*) ὅ τε μακρὸς τεῖχος καὶ ὁ Πειραιεὺς καθαιρέω (2*d aor.*), καὶ ὁ ναῦς, πλὴν δώδεκα, παραδίδωμι (2*d aor.*) καὶ ὁ φυγὰς κατάγω (1*st aor.*) Λακεδαιμόνιος ἕπομαι καὶ κατὰ γῆ καὶ κατὰ θάλασσα ὅποι ἂν ἡγέομαι. — Ὁ πλεῖστος εὑρίσκω, ὥσπερ ὁ σιτίον (*gen.*) ὁ ἡδὺς (*dat.*) μᾶλλον ἢ ὁ ὑγιεινὸς χαίρω, οὕτω καὶ ὁ φίλος (*genit.*) ὁ συνεξαμαρτάνω (*present part.*) πλησιάζω, ἀλλ' οὐ ὁ νουθετέω (*pres. part.*).

IV. Verbs and adjectives which express *identity*, *similarity* or *dissimilarity*, *accordance* or *opposition*, *suitableness* or *unsuitableness*, *equality* or *inequality*, govern a dative.

1. *All the soldiers who ate of the honeycombs in the villages of the Macrones became delirious, and none of them could stand upright; but those who had eaten a little resembled men very drunk; those (who had eaten) much, madmen; and*

Ὁ κηρίον (*gen.*), ὁ ἐν ὁ κώμη ὁ Μάκρων, ὅσος φάγω ὁ στρατιώτης πᾶς ἄφρων γίγνομαι (*imperfect*), καὶ ὀρθῶς οὐδεὶς δύναμαι ἵστημι· (*pres. infin. mid.*) ἀλλ' ὁ μὲν ὀλίγος ἔδω (*pluperfect part.*) σφόδρα μεθύω (*pres. part.*) εἴκω·

some even dying men. — *The Temple* (*of Diana*) *at Scillus is made after the model of that at Ephesus, as a small one* (*may resemble*) *a large one; and the image resembles that at Ephesus, as one of cypress* (*may resemble*) *one of gold.* —*When a chorus is formed from Athens, as that which is sent to Delos, none from any other place is a match for it.*

(*pluperf. mid.*) ὁ δὲ πολὺς, μαίνομαι· (*pres. part.*) ὁ δὲ καὶ ἀποθνήσκω.—Ὁ ναὸς ὁ ἐν Σκιλλοῦς, ὡς μικρὸς μέγας, ὁ ἐν Ἔφεσος εἰκάζω· (*pres. pass.*) καὶ ὁ ξόανον εἰκω (*perf. mid.*), ὡς κυπαρίσσινος χρυσοῦς εἰμι (*pres. part.*), ὁ ἐν Ἔφεσος.—Ὅταν χορὸς ἐξ Ἀθῆναι γίγνομαι (*subj.*), ὥσπερ ὁ εἰς Δῆλος πέμπω (*pres. part.*) οὐδεὶς ἄλλοθεν οὐδαμόθεν οὗτος ἐφάμιλλος γίγνομαι.

2. *Antisthenes, having been asked by some one what he has gained by philosophy, replied, The being able to keep company with himself.* —*On the capture of Ilium, some of the Trojans having fled from the Greeks, come in ships to Sicily; and, having settled on the frontiers of the Sicani, were called collectively Elymi.* — *Socrates, when Lysias had written a defence for him, having read it through, said,* "*The discourse is good, O Lysias, but not suitable to me.*"—*Menon thought simplicity and truth*

Ἀντισθένης ἐρωτάω ὑπό τις, τίς αὐτὸς περιγίγνομαι (*perf. mid.*) ἐκ ὁ φιλοσοφία, φημὶ, ὁ δύναμαι ἐαυτοῦ ὁμιλέω.—Ἴλιον ἁλίσκω (*pres. part. pass.*—*gen. absol.*), ὁ Τρώς τις διαφεύγω (*2d aorist*) Ἀχαιὸς πλοῖον ἀφικνέομαι πρὸς ὁ Σικελία, καὶ ὅμορος (*nom. plur.*) ὁ Σικανὸς οἰκέω, σύμπας Ἔλυμος καλέω.—Ὁ Σωκράτης, Λυσίας γράφω (*1st aor. part.*—*genit. absol.*) ἀπολογία αὐτὸς, διαγιγνώσκω (*2d aor.*) φημὶ, καλὸς μὲν ὁ λόγος, ὦ Λυσίας, οὐ μὴν ἁρμόττω (*pres. part.*) ἐγώ.—Μένων ὁ ἁπλοῦς (*neut.*) τε καὶ ὁ ἀληθὴς (*neut.*) νομίζω (*im-*

to be the same with silliness. — *If we shall allow our allies to become subject to our enemies, we shall be ourselves in danger of suffering similar things to them.*

perf.) ὁ αὐτὸς ὁ ἠλίθιός (*neut.*) εἰμι.—Εἰ περιόπτομαι ὁ σύμμαχος ὑπὸ ὁ πολέμιος (*dat.*) γίγνομαι (2*d aor.*), αὐτὸς κινδυνεύω ἀδελφὸς αὐτὸς πάσχω.

Remark. The dative after ὁ αὐτός does not always denote something identical with what went before, but what stands in the same relation; and the construction must be supplied by a verb. Thus, Οὐ ταὐτά σοι δοξάζω, *I do not entertain the same opinions with thee;* i. e., which thou entertainest. — Τὸν αὐτὸν ἐχθρὸν καὶ φίλον τοῖς Ἀθηναίοις νομίζειν, *To deem the same person with the Athenians enemy and friend;* i. e., the same as they do.

V. Verbals in -τος and -τεος, which express *suitableness* or *necessity*, take a dative case. (*Vid.* page 131, § XI.).

VI. The dative is used to express the means and instrument of an action. Hence χρῆσθαι, *to use*, has a dative, the primitive meaning being to wear the hand, or rub one's self, *with* an instrument.

The Scythian diviners divine by means of many osier rods.—The kingdom of Cyrus was bounded towards the east by the Indian Sea, towards the north by the Euxine Sea, towards the west by Cyprus and Egypt, towards the south by Ethiopia.—Consider previously with the judgment everything which thou art about to say; for in many persons the tongue runs before the understanding.—

Ὁ Σκύθης (*gen. plur.*) μάντις μαντεύομαι ῥάβδος ἰτέϊνος πολύς.—Ὁ ὁ Κῦρος βασιλεία ὁρίζω (1*st aor.*) πρὸς ἕως μὲν, ὁ Ἐρυθρὸς θάλασσα· πρὸς ἄρκτος δὲ ὁ Εὔξεινος πόντος· πρὸς ἑσπέρα δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημβρία δὲ Αἰθιοπία.—Πᾶς ὅστις ἂν μέλλω (*subj.*) λέγω πρότερον ἐπισκοπέω ὁ γνώμη· πολὺς γὰρ ὁ γλῶττα προτρέχω ὁ διάνοια (*gen.*).—

The Lacedæmonians decreed that the truce had been broken, and that it was necessary to make war, having been not so much persuaded by the discourses of the allies, as fearing lest the Athenians may grow more powerful.—Philosophy teaches how we must treat parents, elders, rulers, friends, children, domestics.

Ψηφίζω (*1st aor. mid.*) δὲ ὁ Λακεδαιμόνιος ὁ σπονδὴ (*plur.*) λύω (*pluperf. infin.*) καὶ πολεμητέος (*accus. plur. neut.*) εἰμὶ, οὐ τοσοῦτος ὁ σύμμαχος πείθω ὁ λόγος, ὅσος φοβέω (*mid.*) ὁ Ἀθηναῖος (*accus.*) μὴ ἐπὶ μείζων δύναμαι (*1st aor. subj.*).—Ὁ φιλοσοφία διδάσκω πῶς γονεὺς, πῶς πρέσβυς, πῶς ἄρχων, πῶς φίλος, πῶς τέκνον, πῶς οἰκέτης χρηστέος (*neut. sing.*) εἰμί (*3d sing.*).

VII. Hence verbs of *rejoicing*, *grieving*, *being angry* or *ashamed*, govern a dative of the object, which is considered as the means by which the passion or emotion is excited.

VIII. On the same principle, *στέργειν* and *ἀγαπᾶν*, when they have the sense of *being contented*, take a dative case.

1. *Agesilaus never ceased repeating that he thought the gods rejoiced not less in pure deeds than in unpolluted temples.—In society, who would be delighted with the man whom he should know to rejoice in dainties and wine more than in friends? — It is right to*

Ἀγησίλαος ὑμνέω οὔποτε λήγω ὡς ὁ θεὸς (*accus.*) οἶμαι (*opt.*) οὐδεὶς ἧττων (*accus. neut.*) ὅσιος ἔργον ἡ ἁγνὸς ἱερὸν ἥδομαι (*infin.*).—Ἐν συνουσία δὲ τίς ἂν ἥδομαι (*1st aor. opt.*) ὁ τοιοῦτος ὃς εἰδέω (*perf. opt. mid.*) ὁ ὄψον τε καὶ οἶνος χαίρω (*pres. part.*) μᾶλλον ἢ ὁ φίλος;—Ἡσυχία ἔχω δεῖ

keep quiet, and not to be desirous of great things contrary to justice, but to be content with the things that are present (to us).

καὶ μὴ μέγας (gen.) ἐπιθυμέω παρὰ ὁ δίκαιος (accus. neut.) ἀλλὰ στέργω ὁ πάρειμι (pres. part.).

2. *Who, in his sound senses, would venture to be one of the train of Vice? who, when young, are feeble in their bodies, and, when they are become older, foolish in their minds, ashamed of the things which have been done, and burdened by those which are doing.—Cyrus went in to Cyaxares in his Persian robe, not at all overloaded with ornaments; and Cyaxares, on having seen him, was delighted at his quickness, but offended at the meanness of his robe.*

Τίς ἂν εὐ φρονέω (present part.) ὁ ὁ κακία θίασος (gen.) τολμάω (1st aor. opt.) εἰμί; ὃς νέος μέν εἰμι (part.) ὁ σῶμα ἀδύνατός εἰμι, πρέσβυς δὲ γίγνομαι (2d aor. part.) ὁ ψυχὴ ἀνόητος· ὁ μὲν πράσσω (perf. part. pass.) αἰσχύνομαι, ὁ δὲ πράττω (pres. part. pass.) βαρύνω. —Εἴσειμι (imperf.) Κῦρος πρὸς ὁ Κυαξάρης ἐν ὁ Περσικὸς στολὴ, οὐδείς τις (accus. sing. neut.) ὑβρίζω· (perf. part. pass.) εἰδέω δὲ ὁ Κυαξάρης αὐτὸς ὁ μὲν τάχος ἥδομαι, ὁ δὲ φαυλότης ὁ στολὴ ἄχθομαι.

IX. The dative is used to express the circumstances and manner of an action.

1. *Pausanias comes to the Hellespont, in pretence for carrying on the Grecian war, but in reality to conduct his affairs with the king, as he had even attempted at first, being desirous of the sovereignty of*

Παυσανίας ἀφικνέομαι ἐς Ἑλλήσποντος, ὁ μέν λόγος ἐπὶ ὁ Ἑλληνικὸς πόλεμος (accus.), ὁ δὲ ἔργον ὁ πρὸς βασιλεὺς (accus.) πρᾶγμα πράσσω, ὥσπερ καὶ ὁ πρῶτος ἐπιχειρέω (1st aor.), ἐφίημι (pres. part

Greece.—Agesilaus, with a very cheerful countenance, ordered the ambassadors to carry back word to Tissaphernes that he was much obliged to him, in that, by having committed perjury, he himself had acquired the gods as enemies, and had made them allies to the Greeks.—Helen much surpassed all women, both in her birth, and in her beauty, and in her notoriety.

2. *The god at Delphi, whenever any one asks him how he might make himself acceptable to the gods, replies, "According to the law of the state."—The Lacedæmonians, having perceived the Athenians preparing to rebuild their city, came with an embassy, partly themselves disposed to see with more pleasure neither them nor any other possessing a fortification, but still more because their allies urged them.—The Athenians took four of the Syracusan ships, with their crews, and pursued the rest to Ephesus. — Cyrus ordered that the men should go away and dine crowned,*

middle) Ἑλληνικὸς ἀρχή (*gen.*).—Ἀγησίλαος μάλα φαιδρὸς πρόσωπον ἀπαγγέλλω (1*st aor.*) ὁ Τισσαφέρνης ὁ πρεσβεὺς κελεύω, ὡς πολὺς χάρις αὐτὸς (*dative*) ἔχω (*pres. opt.*), ὅτι ἐπιορκέω αὐτὸς μὲν πολέμιος ὁ θεὸς κτάομαι (1*st aor.*) ὁ δὲ Ἕλλην σύμμαχος ποιέω.—Ἑλένη καὶ ὁ γένος καὶ ὁ κάλλος καὶ ὁ δόξα πολὺς (*neut.*) διαφέρω πᾶς (*gen.*).

Ὁ ἐν Δελφοὶ θεὸς, ὅταν τις αὐτὸς ἐπερωτάω πῶς ἄν ὁ θεὸς χαρίζομαι, ἀποκρίνω (*mid.*), Νόμος πόλις.—Λακεδαιμόνιος αἰσθάνομαι (2*d aor.*) ὁ Ἀθηναῖος (*gen.*) ὁ πόλις ἀνοικοδομέω παρασκευάζω (*mid.*) ἔρχομαι πρεσβεία, ὁ (*neut. plur.*) μὲν καὶ αὐτὸς ἥδιον ἄν ὁράω (*pres. part.*) μήτ' ἐκεῖνος μήτ' ἄλλος μηδεὶς τεῖχος ἔχω, ὁ (*neut. sing.*) δὲ πλέων ὁ σύμμαχος ὀτρύνω (*gen. absol.*).—Ὁ Ἀθηναῖος ὁ Συρακούσιος ναῦς τέσσαρες μὲν λαμβάνω (2*d aor.*) αὐτὸς ἀνὴρ, ὁ δ' ἄλλος καταδιώκω ἐς Ἔφεσος.—Κῦρος εἶπω, ἄπειμι (*part.*) ἀριστάω στεφανόω (*perfect part. pass.*), καὶ

and, having made libations, should come to the ranks with their crowns.

σπονδὴ ποιέω (1*st aor. part. mid.*) ἥκω εἰς ὁ τάξις αὐτὸς στέφανος.

X. Hence the time *in* or *during* which anything takes place is expressed in the dative.

1. *Alexander, having advanced from Pellina of Thessaly, on the sixth day enters Bœotia, so that the Thebans did not learn that he had passed within Thermopylæ before he arrived at Onchestus with all his army.—In the tenth year after the battle which took place in Marathon, the Barbarian came again with his great armament against Greece, in order to subjugate it.—The Thasians, in the third year of the siege, agreed with the Athenians to destroy their wall and surrender their ships.*

Ἀλέξανδρος ἐκ Πελλίνη ὁ Θετταλία ὁρμάω (1*st aor. part. pass.*), ἕκτος ἡμέρα ἐσβάλλω ἐς ὁ Βοιωτία· ὥστε οὐ πρόσθεν ὁ Θηβαῖος μανθάνω (2*d aor.*) εἴσω Πύλαι (*gen.*) παρέρχομαι (*perf. part. mid.*) αὐτὸς, πρὶν ἐν Ὀγχηστὸς γίγνομαι (2*d aor.*) σὺν πᾶς ὁ στρατία. — Δέκατος ἔτος μετὰ ὁ ἐν Μαραθὼν γίγνομαι (2*d aor. part.*) μάχη, αὖθις ὁ Βάρβαρος ὁ μέγας στόλος ἐπὶ ὁ Ἑλλὰς δουλόω (*fut. part. mid.*) ἔρχομαι.—Θάσιος τρίτος ἔτος πολιορκέω (*present part. pass.*) ὁμολογέω Ἀθηναῖος τεῖχός τε καθαιρέω (2*d aor.*) καὶ ναῦς παραδίδωμι (2*d aor.*).

2. *The nearest of the enemies, hearing the noise, fled from their tents; and this became evident on the following day, for neither any beast of burden any longer appeared, nor camp, nor*

Ὁ μὲν ἐγγύτατα ὁ πολέμιος, κραυγὴ (*gen.*) ἀκούω, φεύγω ἐκ ὁ σκήνωμα· δῆλος δὲ οὗτος ὁ ὑστεραῖος (ἡμέρα) γίγνομαι (2*d aorist*), οὔτε γὰρ ὑποζύγιον ἔτι οὐδεὶς φαίνω (2*d aorist*

smoke anywhere near. — When the victims were favourable, Cyrus advanced with his army, and on the first day he encamped as near as possible, in order that, if any one might have forgotten anything, he might go after it.

pass.), οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον.—Ἐπεὶ καλὸς ὁ ἱερόν εἰμι ὁρμάω (imperf. mid.) Κῦρος σὺν ὁ στράτευμα· καὶ ὁ μὲν πρῶτος ἡμέρα ἐκστρατοπεδεύω (1st aor. mid.) ὡς δυνατὸς ἐγγὺς (superl.), ὅπως εἴ τίς τις ἐπιλανθάνω (perfect opt. pass.) μετέρχομαι (2d aorist).

XI. The dative is used to express the measure of excess or defect.

Hercules was honoured in Tyre many generations before Cadmus, having proceeded from Phœnicia, occupied Thebes, and Semele, the daughter of Cadmus, was born.—It does not behoove a good wife to fear, lest, as age advances, she may become less honoured in the family; for, as she grows older, by how much better a partner she may become to her husband, by so much the more valued will she be in the household.—The educated differ from the uneducated by as much as the living from the dead.

Πολὺς γενεὰ πρότερον τιμάω ἐν Τύρος Ἡρακλῆς, ἢ Κάδμος ἐκ Φοινίκη ὁρμάω (1st aor. part. pass.) Θῆβαι κατέχω (2d aor.) καὶ ὁ παῖς Κάδμος Σεμέλη γίγνομαι. —Οὐ δεῖ ἀγαθὸς γυνὴ φοβέω (mid.) μὴ πρόειμι ὁ ἡλικία (gen. absol.) ἄτιμος ἐν ὁ οἶκος γίγνομαι· (2d aor. subj.) πρέσβυς γὰρ γίγνομαι (pres. part.), ὅσος ἂν ὁ ἀνὴρ κοινωνὸς ἀγαθὸς γίγνομαι (pres. subj.) τοσοῦτος καὶ τίμιος ἐν ὁ οἰκός εἰμι. — Διαφέρω ὁ παιδεύω (perfect part.) ὁ ἀπαίδευτος (gen.), ὅσος ὁ ζάω (part.) ὁ θνήσκω (perfect part.).

XII. Εἰμί, *to be*, and also ὑπάρχω, when used for ἔχω, *to have*, govern a dative case, like *sum* taken for *habeo* in Latin.

In Dascylium, Pharnabazus had his palace, and there were villages round about it, many and large, and containing provisions in abundance. — The god at Delphi answered the Lacedæmonians, it is said, that they will have victory if they make war vigorously; and he said that he himself will aid them, both invoked and uninvoked.—We have no other good but our arms and our valour. — There are many things which instruct private persons; but tyrants have nothing of this kind. — We have now no one of the necessaries of life.	Ἐν Δασκύλιον τὰ βασίλειά εἰμι Φαρνάβαζος, καὶ κώμη περὶ αὐτὸς πολὺς καὶ μέγας καὶ ἄφθονος ἔχω ὁ ἐπιτήδειος (*neut.*).—Ὁ ἐν Δελφοὶ θεὸς ἀναιρέω (2d aor.) ὁ Λακεδαιμόνιος, ὡς λέγω, κατὰ κράτος πολεμέω (*pres. part.*) νίκη εἰμὶ, καὶ αὐτός φημι συλλαμβάνω καὶ παρακαλέω καὶ ἄκλητος (*nominatives with the infin.*).—Ἐγὼ οὐδεὶς ἄλλος εἰμὶ ἀγαθὸς εἰ μὴ ὅπλον καὶ ἀρετή.—Ὁ μὲν ἰδιώτης εἰμὶ πολὺς ὁ παιδεύω (*present part.*), ὁ δὲ τύραννος οὐδεὶς ὑπάρχω τοιοῦτος. — Ὑπάρχω νῦν ἐγὼ οὐδεὶς ὁ ἐπιτήδειος.

XIII. The dative is also used with γίγνεσθαι when it denotes the coming into possession, and with ἔξεστι and πάρεστι when indicating permission or power.

1. *The Greeks having had three wars with the Barbarians, independently of the Trojan, in all these the*	Τρεῖς πόλεμος γίγνομαι (2d aor. *part.* — *gen. absol.*), ἄνευ ὁ Τρωικὸς (*gen.*) ὁ Ἕλλην πρὸς ὁ Βάρβαρος (*accus.*), ἐν ἅπας οὗτος

Athenians exhibited the pre-eminence of their city. — Aristotle having been asked what gain liars derive, answered, "Not to be believed when they may speak the truth."—Private persons, if their city be not carrying on a general war, may go wherever they please; but tyrants go everywhere as through a hostile country.

πρωτεύω (*pres. part.*) ὁ Ἀθηναῖος ὁ πόλις παρέχω (*2d aor.*).—Ἐρωτάω Ἀριστοτέλης τίς περιγίγνομαι κέρδος ὁ ψεύδω (*present part. mid.*) Ὅταν, φημὶ, λέγω ἀλήθεια μὴ πιστεύω. —Ὁ μὲν ἰδιώτης, ἂν μὴ ὁ πόλις αὐτὸς κοινὸς πόλεμος πολεμέω, ἔξειμι, ὅποι ἂν βούλομαι, πορεύω· (*mid.*) ὁ δὲ τύραννος πανταχῇ ὡς διὰ πολέμιος (γῆ) πορεύω (*mid.*).

2. *Oftentimes one might see, beside the high roads, men deprived of feet, and hands, and eyes; so that it was in the power of both Greek and Barbarian, if he did no wrong, to travel without fear in the government of Cyrus, in what direction he wished. — Darius himself died while making preparations, nor did he get the opportunity of punishing the revolted Egyptians or the Athenians.*

Πολλάκις ἔξειμι (*imperf.*) εἰδέω (*2d aor.*) παρὰ ὁ στείβω (*pres. part. pass.*) ὁδὸς (*accusative*) καὶ ποῦς καὶ χεὶρ καὶ ὀφθαλμὸς στερέω (*pres. part. pass.*) ἄνθρωπος· ὥστε ἐν ὁ Κῦρος ἀρχὴ γίγνομαι (*2d aor.*) καὶ Ἕλλην, καὶ Βάρβαρος, μηδεὶς ἀδικέω (*present part.*) ἀδεῶς πορεύω (*mid.*) ὅπη τις ἐθέλω. — Αὐτὸς Δαρεῖος παρασκευάζω (*present part. mid.*) ἀποθνήσκω, οὐδὲ οὔ ἐκγίγνομαι οὔτε ὁ ἀφίστημι (*perfect part.*), Αἰγύπτιος οὔτε Ἀθηναῖος τιμωρέω.

XIV. Words compounded with *ἐν* and *συν* govern a dative, if the noun depends upon the preposition; as, *ἐμμενειν τῇ τάξει*, i. e., *μένειν ἐν τῇ τάξει.*

1. *Ischomachus instilled justice into his wife by treating the just as more respectable than the unjust, and showing that they lived more abundantly and liberally than the unjust.—When Araspes ordered Panthea to stand up, all the women around her rose up along with her, but she surpassed them all in size and gracefulness, though standing in a mean garb.*

'Ισχόραχος δικαιοσύνη ὁ γυνὴ ἐμποιέω, τίμιος τίθημι (*pres. part.*) ὁ δίκαιος ὁ ἄδικος (*gen.*), καὶ ἐπιδεικνύω πλούσιος καὶ ἐλευθέριος (*neuter comparatives, sing. as adverbs*) βιοτεύω (*pres. part.*) ὁ ἄδικος.—'Ως ἀνίστημι (*2d aorist*) Πάνθεια κελεύω 'Αράσπης, συνανίστημι (*2d aor.*) μὲν αὐτὸς ἅπας ὁ ἀμφ' αὐτὸς, διαφέρω (*2d aorist*) δὲ ὁ μέγεθος καὶ ὁ εὐσχημοσύνη, καίπερ ἐν ταπεινὸς σχῆμα ἵστημι (*perf. part.*).

2. *Lysander admired the park of Cyrus, that the trees were beautiful and planted at equal intervals, and the rows of the trees straight, and many sweet odours attended on them as they walked.—We see that the improvements, both in the arts and all other things, take place, not owing to those who always adhere to what is established, but those who correct, and venture always to remove something that is not as it should be.—Be slow in setting about undertа-*

Θαυμάζω Λύσανδρος ὁ Κῦρος παράδεισος, ὡς καλὸς μὲν ὁ δένδρον εἰμὶ (*opt.*), δι' ἴσος (*gen*) δὲ φυτεύω (*perf. part.*), ὀρθὸς δὲ ὁ στίχος ὁ δένδρον, ὀσμὴ δὲ πολὺς καὶ ἡδὺς συμπαρομαρτέω (*opt.*) αὐτὸς περιπατέω (*part.*).—'Ο ἐπίδοσις ὁράω γίγνομαι (*pres. part.*) καὶ ὁ τέχνη (*gen.*) καὶ ὁ ἄλλος ἅπας, οὐ διὰ ὁ ἐμμένω (*accus.—pres. part.*) ὁ (*plur.*) καθίστημι (*perf. part. act.*), ἀλλὰ διὰ ὁ ἐπανορθόω καὶ τολμάω ἀεί τις κινέω ὁ μὴ καλῶς ἔχω (*pres. part.*).—Βραδέως ἐγχειρέω ὁ πράττω (*pres. part. pass.*),

kings; but, whatever thou mayest have chosen, keep to firmly.	ὃς δ' ἂν αἱρέω (2d aor.) βεβαίως τηρέω (*present part.*) διαμένω.

3. *Genitive Case.*

I. The genitive expresses the relation *from*. Hence its use to denote motion from, and its general correspondence with the English *of*, which is the same as *off*.

II. All words which contain the relation of a *part*, take the *whole* in the genitive. Hence the genitive is used even without any partitive word; as, Ἀνὴρ τῶν εὐδοκίμων, *A man of the illustrious.*—Στολὴ τῶν καλλίστων, *A robe of the most beautiful.*—Οἱ Συρακόσιοι τῆς γῆς τῶν Καταναίων ἔτεμον, *The Syracusans ravaged a part of the territory of the Cataneans.*

III. From these premises, therefore, we have the following results.

I. Adjectives and pronouns which describe a part only, including numerals, take the whole in the genitive. Such adjectives, &c., are πολύς, ὀλίγος, τίς, τινές, ὁ μέν, ὁ δέ, ἔνιοι, ἄλλοι, ἕτεροι, οἱ λοιποί, ἕκαστος, πᾶς, οὐδείς, &c.

Fossil salt is spontaneously produced in Ammonium, and some of the priests of Ammon carry a portion of it to Egypt.—Every one of those who have grown old prays to finish his life in his own native land, that he may there intrust his body again to the earth which nourished him, where	Γίγνομαι ἅλς (*plur.*) αὐτόματος ἐν ὁ Ἀμμώνιον ὀρυκτός· καὶ οὗτός εἰμι ὃς ἐς Αἴγυπτος φέρω ὁ ἱερεύς τις ὁ Ἄμμων.—Ἕκαστος ὁ γηράσκω (*perfect part.*) εὔχομαι καταλύω (1st aor.) ὁ βίος ἐπὶ ὁ πατρὶς (*gen.*), ἵνα, ὅθεν ἄρχομαι (1st aor.) βιόω, ἐνταῦθα πάλιν καὶ ὁ σῶμα παρακατατίθημι (2d aor.

he began life.—Philip is said to have enjoined on one of his slaves to cry to him thrice every day, "Philip, thou art a man!" —The Egyptians worship some animals to an excess, not only (when) living, but also dead, as both dogs and cats, and ichneumons and hawks.

mid.) ὁ τρέφω (1st aor. part. mid.) γῆ.—Λέγω ὁ Φίλιππος προστάσσω (1st aor.) ὁ παῖς τις αὐτὸς ἕκαστος ἡμέρα ἐκβοάω (1st aor.) τρίς· Φίλιππος, ἄνθρωπός εἰμι.—Σέβομαι ὁ Αἰγύπτιος ἔνιοι ὁ ζῶον καθ' ὑπερβολή (accus.), οὐ ζάω μόνον ἀλλὰ καὶ τελευτάω (1st aor. part.), οἷον ὅ τε κύων καὶ ὁ αἴλουρος καὶ ὁ ἰχνεύμων καὶ ὁ ἱέραξ.

II. Words which express circumstances by which one part is distinguished from the rest, take the genitive of the latter; as, Οἱ *χρηστοὶ τῶν ἀνθρώπων, The worthy of men;* i. e., worthy men.

Ambitious natures are stimulated by praise; for some natures hunger for it not less than others for food or drink.—We call those animals noble which, being beautiful, and large, and useful, are gentle towards men. — Do not approve those friends who comply with thy wishes in bad things. — Those men who are confined in their extent of land, measure their land by fathoms; those who are

Ὁ *φιλότιμος ὁ φύσις (gen.) ὁ ἔπαινος παροξύνω· πεινάω γὰρ αὐτὸς (gen.) οὐχ ἧττον ἔνιοι ὁ φύσις (gen.), ἢ ἄλλος ὁ σῖτός τε καὶ ποτόν.—Γενναῖος καλέω ὁ ζῶον (gen.), ὁπόσος καλὸς καὶ μέγας καὶ ὠφέλιμός εἰμι πρᾶος εἰμι πρὸς ὁ ἄνθρωπος.—Μὴ ἀποδέχομαι ὁ φίλος (gen.) ὁ πρὸς φαῦλος (accus. plur. neut.) σὺ (dative) χαρίζομαι.—Ὅσος μὲν γεωπείνης εἰμὶ ἄνθρωπος (genit.) ὄργυια μετρέω (perf.) ὁ χώρα*

less so, by stadia. — The farmers see those ears with more pleasure which are bent, and nodding towards the earth.—The spectators in the gymnastic games exhort not those runners who have been left behind, but those who are contending for the victory.—Those of the Athenians who had been intrusted with the guard, having removed the companions of Cylon, when they saw them dying in the temple, on condition that they would do them no harm, carried them away and killed them.

ὅσος δὲ ἧσσον γεωπείνης στάδιον. — Ὁ γεωργὸς ὁ στάχυς (*gen.*) ἥδιον ὁράω ὁ κλίνω (*perf. part.*) καὶ νεύω ἐπὶ γῆ (*gen.*).—Ὁ ἐν ὁ γυμνικὸς ἀγὼν θεατὴς παρακελεύω (*mid.*) ὁ δρομεὺς (*gen.*) οὐ ὁ ἀπολείπω (*perf. part.*—*dat.*), ἀλλὰ ὁ περὶ νίκη ἀγωνίζομαι.—Ἀνίστημι (*2d aorist*) ὁ μετὰ Κύλων ὁ ὁ Ἀθηναῖος (*gen.*) ἐπιτρέπω (*perf. part. pass.*) ὁ φυλακὴ (*accus.*), ὡς ὁράω ἀποθνήσκω ἐν ὁ ἱερὸν, ἐφ' ὃς (*dative*) μηδεὶς κακὸς ποιέω (*fut.*), ἀπάγω (*2d aor. part.*) ἀποκτείνω.

III. The comparative degree, and words implying a comparative meaning, take the genitive case, because they discriminate, in fact, a part from the whole.

1. *I have found nothing superior to necessity.—Dost thou think that thou couldst answer better than Gorgias? —For there is no greater evil than anarchy.—There is (a time) when silence will be better than speech, and there is (a time) when speech is better than silence. — But I think no*

Κρείσσων οὐδεὶς ἀνάγκη εὑρίσκω (*2d aor.*). — Οἶμαι σὺ καλὸς ἂν Γοργίας ἀποκρίνω ; (*1st aor. mid.*)—Ἀναρχία γὰρ μέγας οὐκ εἰμὶ κακός. — Εἰμὶ δ' οὗ σιγὴ λόγος ἀγαθὸς γίγνομαι ἄν (*2d aor. optat.*) εἰμι δ' οὗ σιγὴ λόγος.—Ἐγὼ δὲ οὐδεὶς νομίζω γε

acquisition more noble or more splendid for a man, especially a ruler, than virtue, and justice, and generosity.—Many persons, seeing the just becoming richer than the unjust, though lovers of gain, adhere closely to the commission of no injustice. — Agesilaus thought that it befitted a commander to surpass the privates, not in effeminacy, but hardiness.

ἀνὴρ, ἄλλως τε καὶ ἄρχων, καλός εἰμι κτῆμα, οὐδὲ λαμπρὸς, ἀρετῆ, καὶ δικαιοσύνη καὶ γενναιότης. — Ὁράω πλούσιος γίγνομαι ὁ δίκαιος ὁ ἄδικος, καίτοι φιλοκερδής εἰμι, εὖ μάλα ἐπιμένω ὁ (*dative*) μὴ ἀδικέω.—Ἀγησίλαος ἡγέομαι ἄρχω προσήκω οὐ μαλακία ἀλλὰ καρτερία ὁ ἰδιώτης περίειμι.

2. *Some think that the ruler ought to surpass his subjects, in eating more sumptuously, and having more gold in the house, and sleeping a longer time, and in everything living more easily than his subjects.— The generals and commanders of divisions, when there is peace, take a larger share than the soldiers in money and honours; when, therefore, there is war, they ought to be braver than the common soldiery. — There were Rhodians in the army of the Greeks, of whom the majority knew how to sling, and their missile went twice as far as the Persian slings. —Pittacus, when Crœsus*

Ἡγέομαί τις δεῖ ὁ ἄρχω ὁ ἄρχω (*pres. part. pass.*) διαφέρω ὁ (*dative*) καὶ πολυτελὴς (*neut.*) δειπνέω, καὶ πολὺς ἔχω ἔνδον χρυσίον καὶ πολὺς χρόνος καθεύδω, καὶ πᾶς ἄπονος (*neut.*) ὁ ἄρχω διάγω.—Ὁ στρατηγὸς καὶ ὁ ταξίαρχος ὅτε εἰρήνη εἰμὶ καὶ χρῆμα καὶ τιμὴ ὁ στρατιώτης πλεονεκτέω· ἐπεὶ τοίννυ πόλεμός εἰμι δεῖ αὐτὸς ἀμείνων ὁ πλῆθός εἰμι.—Εἰμὶ ἐν ὁ ὁ Ἕλλην στράτευμα Ῥόδιος, ὃς ὁ πολὺς ἐπίσταμαι (*imperf.*) σφενδονάω, καὶ ὁ βέλος αὐτὸς διπλάσιος (*neuter sing.*) φέρω (*imperf. mid.*) ὁ Περσικὸς σφενδόνη.—Ὁ Πίτταικος, Κροῖσος δίδωμι

offered him money, did not accept of it, saying that he had twice as much as he wished.

(*gen. absol.*) χρῆμα, οὐκ δέχομαι (*1st aor.*), εἶπω, ἔχω ὃς (*gen. plur.*) βούλομαι διπλάσιος (*neuter plur.*).

IV. Superlatives, and words which involve a superlative meaning, take the genitive case, because, like comparatives, they discriminate a part from the whole.

Of the Persians, indeed, my father is much the handsomest.—It is the easiest thing of all to deceive one's self.—They judge them to be the basest and most unmanly of all men.—O vilest of the vile! O most polluted of the polluted! —A wise counsellor is the most useful and most kingly of all possessions. — Agesilaus was evidently ashamed if he had not the worst bed of his companions.—Those men surpassed all the individuals of their time.—They are not first among those of second rank, but they take the lead among leaders.

Πέρσης μὲν πολὺς καλὸς ὁ ἐμὸς πατήρ εἰμι.—Ῥᾴδιος ἅπας εἰμὶ ἑαυτοῦ ἐξαπατάω. — Κακός τε καὶ ἄνανδρος κρίνω αὐτός εἰμι ἅπας ἄνθρωπος. — Ὦ κακὸς κακὸς, ὦ μιαρὸς μιαρός! — Σύμβουλος ἀγαθὸς χρήσιμος καὶ τυραννικὸς ἅπας κτῆμά εἰμι.—Ἀγησίλαος αἰδέομαι οὐκ ἄδηλός εἰμι, εἰ μὴ εὐνὴ ὁ σύνειμι (*pres. part.*) φαῦλος ἔχω (*opt.*).—Ἐκεῖνος πᾶς ὁ καθ' ἑαυτοῦ ἄνθρωπος ἀριστεύω. — Οὐ δεύτερος πρωτεύω, ἀλλ' ἡγεμὼν ἡγεμονεύω.

V. Hence verbs denoting *to command, to reign* or *rule over*, to *exercise authority over*, &c., take the genitive

case, since, like those already mentioned, they discriminate a part from the whole.

Thou reignest with power over Tenedos.—O King of the Medes, reign over thy own (subjects), and endure it, on seeing us ruling those whom we do rule.—Men rise up together against none more than against those whom they may have perceived attempting to rule over them. — Thou hast come, reigning over Sparta, not exercising control over us.—A general leads an army, the pilot (guides) mariners, the Deity the world, the mind the soul, wisdom the happiness that has relation to life.—They contended against those who were masters of both all Asia, and Europe as far as Macedonia.—When Ardys was reigning over Sardis, the Cimmerian came into Asia, and took Sardis except the citadel.

Σὺ Τένεδος ἴφι ἀνάσσω.—Ὦ βασιλεὺς Μῆδος, βασιλεύω ὁ σαυτοῦ, καὶ ἐγὼ ἀνέχω (*mid.*) ὁράω ἄρχω ὁ ὃς ἄρχω. — Ἄνθρωπος ἐπ' οὐδεὶς μᾶλλον συνίστημι (*mid.*) ἢ ἐπὶ οὗτος ὃς ἂν αἰσθάνομαι (*2d aor. subj.*) ἄρχω αὐτὸς ἐπιχειρέω.—Σπάρτα ἀνάσσω ἔρχομαι, οὐκ ἐγὼ κρατέω.—Στράτευμα μὲν ἡγέομαι στρατηγὸς, πλωτὴρ δὲ ὁ κυβερνήτης, ὁ δὲ κόσμος θεὸς, ὁ δὲ ψυχὴ νοῦς, ὁ δὲ περὶ ὁ βίος εὐδαιμοσύνη φρόνησις. — Ἀγωνίζομαι πρὸς ὁ κυριεύω ὅ τε Ἀσία πᾶς, καὶ ὁ Εὐρώπη μέχρι Μακεδονία. — Ἄρδυς τυραννεύω Σάρδεις, Κιμμέριος ἐς ὁ Ἀσία ἀφικνέομαι, καὶ Σάρδεις πλὴν ὁ ἀκρόπολις αἱρέω (*2d aor.*).

Remark 1. The verbs to which the preceding rule refers are commonly said to govern the genitive, because equivalent to a noun with the substantive-verb. Thus, *ἄρχω* is regarded as nothing more than *ἄρχων εἰμί*; *βασιλεύω* than *βασιλεύς εἰμι*, &c.; and the genitive is supposed to depend on the noun thus implied in the verb. We have preferred, however, laying down a broader principle.

Remark 2. Some of these verbs are also constructed with a dative

or accusative. This takes place with the dative when the reference is to an object exposed to the continual operation of an action, and subjected to it; as in the Iliad (1, 71), where it is said of Calchas that he *νῆεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω*; i. e., guided the ships of the Greeks *all the way* to Ilium.—On the other hand, when verbs of this kind are found with the accusative, the reference is to some individual act taking place at the time; thus, *κρατέω* with the genitive is *to rule over*; but with the accusative, *to conquer, to subdue*. (Compare *Kühner, Gr. Gr.*, vol. 2, p. 197.)

VI. Verbs which express *giving*, *taking*, or *possessing* a *part*, take the whole in the genitive. In other words, any verb may take the genitive when the reference is to *a part*.

1. *We see that even many bad men partake of courage and talent, but that temperance and justice are the exclusive possessions of the virtuous.—Those who are always acquiring have very little enjoyment of what they already have.—Every one strives to share the sepulchres of his fathers.—The Athenians built their walls with great haste, sparing neither house nor tomb, and the children and the women co-operated in the work.—They say that when the animals had voices, the ewe said to her master, "Thou actest strangely in giving nothing to us, who furnish you wool, and*

Ὁ μὲν ἀνδρία καὶ ὁ δεινότης ὁράω καὶ ὁ κακὸς ἀνὴρ (*gen.*) πολὺς μετέχω, ὁ δὲ σωφροσύνη καὶ ὁ δικαιοσύνη ἴδιος κτῆμα ὁ καλὸς καὶ ἀγαθός εἰμι (*part.*).—Ὁ ἀεὶ κτάομαι ἀπολαύομαι ἐλάχιστος (*accus. plural neut.*) ὁ ὑπάρχω (*pres. part. — neuter plural*).—Ἕκαστος σπεύδω ὁ πατρῷος κοινωνέω τάφος.—Ὁ Ἀθηναῖος μετὰ μέγας σπουδὴ οἰκοδομέω (*imperf.*) ὁ τεῖχος, οὐτ' οἰκία οὐτὲ τάφος (*genitives*) φείδομαι· συλλαμβάνω (*imperf. mid.*) δὲ ὁ ἔργον ὅ τε παῖς καὶ γυνή.—Φημὶ, ὅτε φωνήεις εἰμὶ ὁ ζῶον, ὁ ὄις πρὸς ὁ δεσπότης εἶπω, Θαυμαστὸς (*accus. sing. neut.*) ποιέω, ὃς ἐγὼ, μὲν, ὁ καὶ ἔριον σὺ καὶ

lambs, and cheese, but what we may get from the earth; but imparting to the dog, who furnishes thee nothing of the kind, the food which thou thyself hast."—Astyages said, jesting, to Cyrus, "And why, imitating the Sacian in the other things, didst thou not sip of the wine?"

ἀρὴν καὶ τυρὸς παρέχω (*participle*), οὐδεὶς δίδωμι (*pres. indic.*) ὅστις ἂν μὴ ἐκ ὁ γῆ λαμβάνω (*2d aor. subj.*), ὁ δὲ κύων, ὃς οὐδεὶς τοιοῦτος σὺ παρέχω, μεταδίδωμι (*pres. indic.*) ὅσπερ (*gen.*) αὐτὸς ἔχω σῖτος (*gen.*).—Ἀστυάγης, ἐπισκώπτω, πρὸς Κῦρος εἶπω, καὶ τίς δὴ ὁ ἄλλος (*accus. plur. neut.*) μιμέομαι ὁ Σάκας, οὐκ ἀποῤῥοφέω ὁ οἶνος;

2. *It is proper that children should inherit their fathers' friendship as well as property.—It is natural that he who has tried both should know in what points the life of a tyrant and of a private man differ in regard to joys and griefs.—Pytheas used to jest on Demosthenes, saying that his thoughts smelt of the lamp.—Cyrus often used to send half-eaten geese, and halves of loaves, and other such things, ordering the bearer to say, "Cyrus was pleased with these things; he wishes thee, therefore, also to taste of them."*

Πρέπει ὁ παῖς ὥσπερ ὁ οὐσία οὕτω καὶ ὁ φιλία ὁ πατρικὸς κληρονομέω.—Εἰκὸς ὁ ἀμφότερος πειράω (*perf. part. pass.*) εἰδέω, τῇ διαφέρω ὁ τυραννικός τε καὶ ὁ ἰδιωτικὸς βίος εἰς εὐφροσύνη τε καὶ λύπη.—Πυθέας ἐπισκώπτω εἰς Δημοσθένης, λέγω αὐτὸς ὁ ἐνθύμημα ἐλλύχνιον ὄζω.—Πολλάκις ὁ Κῦρος χὴν ἡμίβρωτος πέμπω, καὶ ἄρτος ἥμισυς (*accus. plural neut.*), καὶ ἄλλος τοιοῦτος, ἐπιλέγω κελεύω ὁ φέρω (*pres. part.*), Οὗτος ἥδομαι Κῦρος· βούλομαι οὖν καὶ σὺ οὗτος γεύω (*1st aor.*).

VII. The genitive is used with εἶναι, γίγνεσθαι, ποι-

εἶσθαι, ἡγεῖσθαι, &c., to denote that of which something is declared to be the *property, possession, office, part* or *duty*, or *characteristic quality.*

1. *The planting of trees also belongs to the art of husbandry.—The decree of Canonus commanded, if any one may have been convicted of injuring the Athenian people, that he be put to death and thrown into the pit; and that his property be confiscated, and the tenth belong to the goddess. —The king thought that the Greeks were his own property, having them in the midst of his own country, and within impassable rivers, and being able to bring against them a multitude of men, whom they could not kill, even if they would put themselves in their power.*

Εἰμὶ ὁ γεωργικὸς τέχνη καὶ ὁ ὁ δένδρον φυτεία.—Ὁ Κάνωνος ψήφισμα κελεύω ἐάν τις ὁ ὁ Ἀθηναῖος δῆμος καταγιγνώσκω (1st aorist subj.) ἀδικέω (*present infin.*) ἀποθνήσκω (*accus. sing.*—2d *aor. part.*) ἐς ὁ βάραθρον ἐμβάλλω· (1st *aor. infin.*) ὁ δὲ χρῆμα αὐτὸς δημεύω (1st *aor. infin.*) καὶ ὁ θεὸς ἐπιδέκατός (*neut.*) εἰμι.—Νομίζω βασιλεὺς ὁ Ἕλλην ἑαυτοῦ εἰμι, ἔχω ἐν μέσος ὁ ἑαυτοῦ χώρα, καὶ ποταμὸς ἐντὸς ἀδιάβατος· καὶ πλῆθος ἄνθρωπος ἐπ' αὐτὸς δύναμαι ἄγω (2d *aor.*), ὅσος οὐδ' εἰ παρέχω (3d *plur. pres. opt.*) αὐτὸς (*dative*) δύναμαι ἂν ἀποκτείνω.

2. *Many think that royalty, like priesthood, is any man's affair, which of human things is the greatest, and requiring the most foresight.—To kill is the part of the conquerors, to die of the conquered.—Aristophanes and Agatho endeavoured to force Socrates to*

Πολὺς νομίζω ὁ βασιλεία, ὥσπερ ἱερωσύνη, πᾶς ἀνήρ εἰμι, ὃς ὁ ἀνθρώπινος πρᾶγμα μέγας εἰμὶ καὶ πολὺς πρόνοια δέομαι.—Ὁ μὲν νικάω ὁ κατακαίνω, ὁ δὲ ἡττάομαι ὁ ἀποθνήσκω εἰμί.—Ἀριστοφάνης καὶ Ἀγάθων προσαναγκάζω (*imperf.*) ὁ Σωκ-

acknowledge that it belonged to the same person to know how to write tragedy and comedy.—Does it appear to thee to be the part of a philosopher to be earnest about what are called pleasures?

ῥάτης ὁμολογέω ὁ αὐτὸς ἀνήρ εἰμι κωμῳδία καὶ τραγῳδία ἐπίσταμαι ποιέω.—Φαίνομαι σὺ φιλόσοφος ἀνήρ εἰμι σπουδάζω (*perf. infin.*) περὶ ὁ ἡδονὴ καλέω;

VIII. Verbs of *perceiving*, *tasting*, *touching*, *smelling*, and *hearing;* in other words, all verbs of *sense*, except *sight*, govern a genitive, as denoting the object *from* which the sensation proceeds.

Obs. 1. In the case of *sight*, the sense was supposed to be exerted *upon* the object, rather than the sensation as originating *from it*. Hence the use of the accusative.

Obs. 2. Ἀκούω is often used with the accusative, the sense of hearing being then, like that of sight, considered as directed *upon* the object, rather than the sensation as originating *from it*.

1. *The majority would hear with more pleasure the lowest comedy, than the poetry of Hesiod, Theognis, and Phocylides. — Whenever Agesilaus heard men blaming or praising any persons, he thought that he discerned the characters of the speakers not less than (of those) concerning whom they spoke.—The birds and quadrupeds which touch human bodies, though many were unburied (in the plague), either did not ap-*

Ὁ πολὺς ἥδιον ἂν κωμῳδία ὁ φαῦλος ἀκούω (1*st aor. opt.*) ἢ ὁ Ἡσίοδος καὶ Θέογνις καὶ Φωκυλίδης ποίησις.—Ὁπότε Ἀγησίλαος ψέγω ἢ ἐπαινέω τις ἀκούω (*optat.*), οὐχ ἧττον οἶμαι καταμανθάνω ὁ᾽ ὁ λέγω (*part.*) τρόπος ἢ περὶ ὃς λέγω (*pres. opt.*).—Ὁ ὄρνεον καὶ τετράπους (*neuter*) ὅσος ἄνθρωπος ἅπτω (*mid.*), πολὺς ἄταφος γίγνομαι (*genit. absol.*) ἢ οὐ πρόσειμι (*imperf.*), ἢ γεύω

proach, or, having tasted them, perished. — The besiegers threw fire on the houses which were near the wall, and some the flame caught, being carried violently against them from the porticoes and the tower.

(1*st aor. part. mid.*) διαφθείρω (*imperf.*). —Ἐμβάλλω (2*d aor.*) δὲ ὁ πολιορκέω καὶ ὁ οἰκία πῦρ ὁ πλησίον ὁ τεῖχος· ὁ δὲ καὶ προσάπτω (1*st aor. mid.*) ὁ φλὸξ, ἀπό τε ὁ στοὰ καὶ ὁ πύργος πολὺς (*nom. sing. fem.*) ἐπιφέρω (1*st aor. pass.*).

2. *The towns of the Mossynœci were distant from each other eighty stadia, and some more, and some less; but they heard one another calling out from the one town to the other.—When the Lydians and the Persians joined battle, the horses, as soon as ever they smelt the camels, and saw them, turned back, and the hope of Cræsus was destroyed. — Of what other animal than man has the soul perceived the existence of the gods, who have arranged the greatest and most beautiful things?*

Ἀπέχω ὁ ὁ Μοσσύνοικος πόλις ἀπ' ἀλλήλω στάδιον ὀγδοήκοντα, ὁ δὲ πλεον, ὁ δὲ μεῖον· ἀναβοάω δὲ ἀλλήλω συνακούω εἰς ὁ ἕτερος ἐκ ὁ ἕτερος πόλις.—Ὡς δὲ σύνειμι ἐς ὁ μάχη ὁ Λυδός τε καὶ ὁ Πέρσης, ὡς ὀσφραίνομαι ὁ κάμηλος καὶ εἰδέω αὐτὸς, ὀπίσω ἀναστρέφω ὁ ἵππος, διαφθείρω (*pluperf. pass.*) τε ὁ Κροῖσος (*dat.*) ὁ ἐλπὶς.—Τίς ἄλλος ζῶον ἢ ἄνθρωπος ψυχὴ θεὸς (*genit.*), ὁ ὁ μέγας καὶ καλὸς συντάσσω (1*st aorist part.*) αἰσθάνομαι (*perfect*) ὅτι εἰμί;

IX. Verbs of *desiring*, *claiming*, *aiming at*, *reaching*, *attaining*, *laying hold of*, &c., take a genitive of the object.

1. *Of those who knew what kind of person* Socrates *was, those who desire vir-*

Ὁ Σωκράτης (*accus.*) γιγνώσκω (*part.*) οἷός εἰμι ὁ ἀρετὴ ἐφίημι (*mid.*) πᾶς

tue all continue even now very greatly regretting him, as being most useful for the cultivation of virtue. — The Sophists say that they have no need of money, calling wealth "paltry silver and gold;" but, desiring petty gain, they promise that they will make those who associate with them all but immortal. — All men say that the Triballi agree as no other men do, but kill not only their neighbours, but others also, whomsoever they can reach.—It is proper for those who aspire to virtue, from their very birth to be different from others.

ἐτὶ καὶ νῦν διατελέω πᾶς μάλα ποθέω ἐκεῖνος, ὡς ὠφέλιμός εἰμι (*part.*) πρὸς ἀρετὴ ἐπιμέλεια.—Ὁ σοφιστὴς λέγω μὲν ὡς οὐδεὶς (*accus. sing. neuter*) δέομαι χρῆμα, ἀργυρίδιον καὶ χρυσίδιον ὁ πλοῦτος ἀποκαλέω· μικρὸς δὲ κέρδος ὀρέγω (*mid.*) μόνον οὐκ ἀθάνατος ὑπισχνέομαι ποιέω ὁ αὐτὸς σύνειμι.— Πᾶς φημι ὁ Τρίβαλλος ὁμονοέω μὲν. ὡς οὐδεὶς ἄλλος ἄνθρωπος, ἀπόλλυμι δ' οὐ μόνον ὁ ὅμορος ἀλλὰ καὶ ὁ ἄλλος ὅσος ἂν ἐφικνέομαι (2*d aor.*) δύναμαι (1*st aorist subj.*). — Προσήκω ὁ ἐπιθυμέω ἀρετὴ εὐθὺς ἀπὸ γενεὰ διαφέρω (*pres. part.*) εἰμὶ ὁ ἄλλος.

2. *Darius, having hold of the girdle of Charidemus, according to the law of the Persians, handed him over to the attendants, and ordered them to put him to death.—I have seen those who exhort to despise riches, cling closely to them.— The Scomian mountain is desert and large, adjacent to Rhodope.—He who has*

Δαρεῖος ἐπιλαμβάνω (2*d aor. part. mid.*) ὁ ὁ Χαρίδημος ζώνη, κατὰ ὁ ὁ Πέρσης νόμος, παραδίδωμι (1*st aor.*) ὁ ὑπηρέτης, καὶ προστάσσω ἀποκτείνω (1*st aor.*). —Ὁ καταφρονέω παραινέω χρῆμα ὁράω ἀπρὶξ ἔχω (*pres. part. mid.*) αὐτός. —Ὁ Σκόμιος ὄρος ἐρῆμός εἰμι καὶ μέγας, ἔχω (*pres. part. mid.*) ὁ Ῥοδόπη. — Ὁ ἀπαλλάσσω (2*d aorist*

detached himself as much as possible from eyes and ears, and, in a word, from the whole body, he is the man, if any one, who will attain to the true nature of things.—The heroes were all born, either a god having fallen in love with a mortal, or a mortal with a goddess.

pass.) ὅτι μάλιστα ὀφθαλμός τε καὶ οὖς, καὶ ὡς ἔπος εἰπω (*infin.*) σύμπας ὁ σῶμα, οὗτός εἰμι, εἴπερ τις καὶ ἄλλος, ὁ τυγχάνω (*fut. mid.*) ὃ εἰμι (*part.*). —Ὁ ἥρως πᾶς δή που γίγνομαι (*perfect*), ἐράω (1*st aorist part. pass.*—*genit. absol.*) ἢ θεὸς θνητὸς, ἢ θνητὸς θεά.

X. Specifications of *place*, *time*, and *extent* have a genitive of the whole, of which a part is thus defined. Hence the following rules:

RULE I. Adverbs of *place* and *time* take the genitive case; as, Πανταχοῦ τῆς γῆς, *Everywhere on the earth.*—Ὀψὲ τῆς ἡμέρας, *Late in the day.*

1. *Conon, having manned seventy triremes instead of the former ones, and with these sailing out, along with the other generals, plundered, landing sometimes at one place, and sometimes at another, of the enemies' country.—Euphranor, the engineer, when he knew that the men of the Piræus were about to bring up their engines along the course (which comes) from the Lyceum, commanded all the carts to bring huge stones, and to throw them down in*

Ὁ Κόνων συμπληρόω τριήρης ἑβδομήκοντα ἀντὶ ὁ πρότερος, καὶ οὗτος ἀνάγω (*mid.*), μετὰ ὁ ἄλλος στρατηγὸς, ἄλλοτε ἄλλῃ ἀποβαίνω ὁ ὁ πολέμιος χώρα, ληΐζομαι.—Εὐφράνωρ, ὁ μηχανοποιὸς, ἐπεὶ γιγνώσκω (2*d aor.*) ὅτι ὁ ἐκ ὁ Πειραιεὺς κατὰ ὁ ἐκ Λύκειον δρόμος μέλλω (*optat.*) ὁ μηχανὴ προσάγω, ὁ ζεῦγος κελεύω πᾶς ἁμαξιαῖος λίθος ἄγω καὶ κατα-

whatever part of the course each person chose. — The citizens have gone so far in precaution, that many have made a law, that even he who associates with a person polluted by murder should not be pure.

βάλλω, ὅπου ἕκαστος βούλομαι (*opt.*) ὁ δρόμος. — Οὕτω δὲ πόῤῥω προέρχομαι φυλακὴ ὁ πολίτης, ὥστε ποιέω (*perf. pass.*) νόμος ὁ μιαφόνος μηδὲ ὁ σύνειμι καθαρεύω.

2. *When the sun, in his departure, is arrived where it is evident that, if he shall go far farther, we will be stiffened by the cold, he turns again, and approaches, and goes backward and forward in that part of the heavens where he can do us most service.—The Phliasians with Chares got both themselves safe home, and the (beasts) which they were conducting; and, as they had been awake during the night, they slept till far on in the day.*

Ὅταν ἄπειμι (*part.*) ὁ ἥλιος γίγνομαι (*2d aor. subj.*) ἔνθα δῆλός εἰμι, ὅτι, εἰ πρόσω ἄπειμι (*pres.*), ἀποπήγνυμι (*2d future pass.*) ὑπὸ ὁ ψῦχος, πάλιν ἂν τρέπω, καὶ προσχωρέω, καὶ ἐνταῦθα ὁ οὐρανὸς ἀναστρέφω (*mid.*), ἔνθα ἂν μάλιστα ἐγὼ ὠφελέω (*opt.*). —Ὁ Φλιάσιος μετὰ Χάρης καὶ ἑαυτοῦ καὶ ὃς (*neut.*) ἄγω ἀποσώζω· ὡς δὲ ὁ νὺξ (*accus.*) ἀγρυπνέω (*1st aor.*) καθεύδω μέχρι πόῤῥω ὁ ἡμέρα.

RULE II. Neuters denoting degree, such as τοῦτο, τοσοῦτο, &c., and ὡς, οὕτως, &c., with ἔχειν, take the genitive.

1. *The Lacedæmonians, ruling the Greeks both by land and sea, came to that degree of insatiable ambition as to attempt also to injure Asia.*

Λακεδαιμόνιος ἄρχω ὁ Ἕλλην καὶ κατὰ γῆ καὶ κατὰ θάλασσα, εἰς οὗτος (*neut.*) ἀπληστία ἔρχομαι, ὥστε καὶ ὁ Ἀσία κακῶς ποιέω ἐπιχειρέω (*1st aor. indic.*).

—*Mnasippus, when he had landed in Corcyra, ravaged the country, which had magnificent dwellings, and wine-cellars constructed in the farms; so that they said that the soldiers reached such a pitch of luxury, that they would not drink except it were fragrant wine. —We should pursue and exercise temperance, but shun licentiousness with all the speed which each of us has.—The commanders of the Barbarian divisions, seeing the Persians advancing to pursue the Greeks, all immediately took up their standards, and pursued with all the speed which each of them had.*

—Μνάσιππος ἐπεὶ εἰς Κέρκυρα ἀποβαίνω (2d aor.), δηιόω (imperf.) ὁ χώρα, μεγαλοπρεπής τε οἴκησις, καὶ οἰνῶν κατασκενάζω (perf. part.) ἔχω ἐπὶ ὁ ἀγρός· (gen.) ὥστε φημὶ ὁ στρατιώτης εἰς τοιοῦτος τρυφὴ ἔρχομαι (2d aor.), ὥστε οὐκ ἐθέλω πίνω εἰ μὴ ἀνθοσμίας εἰμί (opt.). — Σωφροσύνη μὲν διωκτέος (neut.) καὶ ἀσκητέος (neut.), ἀκολασία δὲ φευκτέος (neut.) ὡς ἔχω ποῦς ἕκαστος ἐγώ. — Πέρσης ὁράω ὁρμάω (perf. part. pass.) διώκω ὁ Ἕλλην ὁ ὁ βαρβαρικὸς τέλος ἄρχων αὐτίκα πᾶς αἴρω (1st aor.) ὁ σημεῖον, καὶ διώκω ὡς ποῦς ἕκαστος ἔχω.

2. *The Peloponnesians on a single signal suddenly turning their ships round, sailed, as speedily as each could, full against the Athenians, and hoped to intercept all the ships.—Cyrus endeavoured to dissuade Lysander from fighting with the Athenians, if he should not have more ships; and, having reminded (him) how friendly he was both towards the city of the Lacedæmonians*

Ὁ Πελοποννήσιος ἀπὸ σημεῖον εἰς ἄφνω ἐπιστρέφω (1st aor.) ὁ ναῦς, μετωπηδὸν πλέω ὡς τάχος ἕκαστος ἔχω, ἐπὶ ὁ Ἀθηναῖος, καὶ ἐλπίζω πᾶς ὁ ναῦς ἀπολαμβάνω (future infin.).—Ὁ Κῦρος Λύσανδρος οὐκ ἐάω (imperfect) ναυμαχέω πρὸς ὁ Ἀθηναῖος, ἐὰν μὴ πολλῷ πλέων ναῦς ἔχω· (subj.) καὶ ἀναμνάω ὡς ἔχω φιλία πρός τε ὁ ὁ Λακεδαιμόνιος

and towards Lysander personally, he set out on his return to his father.—Agesilaus proposed prizes both to the squadrons of cavalry which should ride best, and to those of the heavy-armed which should be in the best condition of body.

πόλις, καὶ πρὸς Λύσανδρος ἰδίᾳ, ἀναβαίνω παρὰ ὁ πατήρ. — Ἀγησίλαος ἆθλον προτίθημι (1st aor.) καὶ ὁ ἱππικὸς τάξις ὅστις κράτιστα ἂν ἱππεύω, καὶ ὁ ὁπλιτικὸς (τάξις) ὅστις ἂν ἄριστα σῶμα ἔχω.

XI. The genitive is used *of the point of time*, this being conceived of as a *part* of a larger duration. Thus, Τῆς ἡμέρας, τῆς νυκτός, *By day, by night.*

1. *If we should begin to plough the ground in winter, it would be mud; if in summer, the earth will be hard to move with the team: it seems, then, that we ought to begin this work in spring. — The general must never be without thought, but by night consider beforehand what those under his command shall do when day arrives; by day, how the arrangements for night shall be best made.*

Εἰ ἄρχω (opt. mid.) ἀρόω ὁ γῆ χειμὼν, πηλὸς ἂν εἰμι· εἰ δὲ ὁ θέρος σκληρός εἰμι ὁ γῆ κινέω ὁ ζεῦγος· κινδυνεύω οὖν ἔαρ εἰμὶ οὗτος ὁ ἔργον (genit.) ἀρκτέος (neut. sing.).—Δεῖ ὁ στρατηγὸς μηδέποτε ἀφροντίστως ἔχω, ἀλλὰ ὁ μὲν νὺξ προσκοπέω τίς ποιέω ὁ ἄρχω (pres. part. pass.), ἐπειδὰν ἡμέρα γίγνομαι· (2d aor. subj.) ὁ δὲ ἡμέρα ὅπως ὁ (neuter) εἰς νὺξ κάλλιστα ἔχω (fut.).

2. *It became necessary for Socrates to live thirty days after his trial, because the Delian festival was in that month, and the law did not allow any one to be put to death by public authority*

Ἀνάγκη γίγνομαι (2d aor.) Σωκράτης μετὰ ὁ κρίσις τριάκοντα ἡμέρα βιόω, διὰ ὁ Δηλία μὲν ἐκεῖνος ὁ μήν εἰμι, ὁ δὲ νόμος μηδεὶς ἐάω δημοσίᾳ ἀποθνήσκω, ἕως

till the embassy should return from Delos.—All the soldiers came together on the following day, and made a decree that, if any one in future should mention separating the army, he be punished with death.—Anacharsis came into the village, and found Myson, in summer, fitting a handle to a plough, and said, "Nay, O Myson, it is not now time for a plough:" "Quite so," said he, "to mend it."

ἂν ὁ θεωρία ἐκ Δῆλος ἐπανέρχομαι (2d aor. subj.). —Ὁ δὲ ὑστεραῖος (ἡμέρα) συνέρχομαι ὁ στρατιώτης πᾶς καὶ δόγμα ποιέω (1st aor. mid.), ἐάν τις ὁ λειπὸς (genit.) μνάομαι (1st aor. subj. pass.) δίχα ὁ στράτευμα ποιέω, θάνατος αὐτὸς ζημιόω.—Ἔρχομαι Ἀνάχαρσις εἰς ὁ κώμη καὶ εὑρίσκω Μύσων, θέρος, ἐχέτλη ἄροτρον προσαρμόττω, καὶ εἶπω, Ἀλλ' ὦ Μύσων οὐχ ὥρα νῦν ἄροτρον· Καὶ μάλα, φημί, ὥστε ἐπισκευάζω.

XII. The genitive is used with words which denote *fulness* or *want*, *privation*, &c.

1. *They say that Euripides, having given to Socrates a treatise of Heraclitus, asked him, "What does it appear (to thee)?" and that he replied, "What I have understood is noble, and I suppose what I have not understood; but it needs a Delian diver."—Aristippus, having been asked by Dionysius why philosophers go to the doors of the rich, but the rich no longer to those of philosophers, replied,*

Φημὶ Εὐριπίδης, δίδωμι Σωκράτης ὁ Ἡράκλειτος σύγγραμμα, ἔρομαι, Τίς δοκέω; ὁ δέ φημι, Ὅς (neut. plur.) μὲν συνίημι, γενναῖος (εἰμι)· οἶμαι δὲ καὶ ὃς μὴ συνίημι· πλὴν Δήλιός γέ τις δέομαι κολυμβητής.—Ἀρίστιππος ἐρωτάω ὑπὸ Διονύσιος, διὰ τίς ὁ μὲν φιλόσοφος ἐπὶ ὁ ὁ πλούσιος θύρα ἔρχομαι, ὁ δὲ πλούσιος ἐπὶ ὁ ὁ φιλόσο-

"Because the latter know what they want, but the former do not know."—Sopæus, having freighted two ships with corn, and given him money, sent his son out at once to trade and see the world.

φος οὐκέτι, φημὶ, Ὅτι ὁ μὲν ἴσημι ὃς (*plur.*) δέομαι, ὁ δὲ οὐκ ἴσημι.—Σωπαῖος γεμίζω δύο ναῦς σῖτος, καὶ χρῆμα δίδωμι, ἐκπέμπω ὁ υἱὸς ἅμα κατ' ἐμπορία καὶ κατὰ θεωρία.

2. *For what other reason is a trireme crowded with men a formidable thing to enemies, or an agreeable spectacle to friends, than because it sails swiftly?—Tyrants are never short of praise, the most agreeable entertainment of the ear; for all who are present with them praise everything, both whatever they say and whatever they do.—The army of Cyrus was always full of zeal, ambition, strength, confidence, obedience. — Think it a greater loss to be deprived of friends than of money.—Many embassies came to Alexander at Memphis from Greece, and he sent away no one disappointed of what he wanted.*

Τριήρης δέ τοι σάττω (*perf. part.*) ἄνθρωπος διὰ τίς ἄλλος φοβερός εἰμι πολέμιος, ἢ φίλος ἀξιοθέατος, ἢ ὅτι ταχὺ πλέω;—Ὁ τύραννος ὁ μὲν ἡδὺς ἀκρόαμα, ἔπαινος, οὔποτε σπανίζω· πᾶς γὰρ ὁ πάρειμι αὐτὸς πᾶς, καὶ ὅσος ἂν λέγω καὶ ὅσος ἂν ποιέω, ἐπαινέω.—Ὁ Κῦρος στράτευμα μεστός εἰμι ἀεὶ προθυμία, φιλοτιμία, ῥώμη, θάρσος, πειθώ. — Μέγας ζημία ἡγέομαι, φίλος ἢ χρῆμα στερίσκω. — Εἰς Μέμφις Ἀλέξανδρος πρεσβεία πολὺς ἐκ ὁ Ἑλλὰς ἥκω, καὶ οὔκ ἐστιν ὅστις ἀτυχέω (1*st aor. part.*) ὃς δέομαι ἀποπέμπω.

XIII. The genitive is used with verbs, adjectives, and adverbs, which involve the idea of *separation, removal, difference, failure, change,* &c.

1. *Lysander anchored with one hundred and fifty ships at the Piræus, and prevented the vessels from sailing in. —If thou art about to remain some time in the same place, first of all thou must not neglect a healthy encampment; and this thou canst not miss if thou take pains.—Cyrus was trained to give precedence both in the road, and in seats, and conversation, to his elders, not only brothers, but also citizens*

2. *Whomsoever of the governors the king finds either neglecting the commanders of the garrisons, or making profit, these he chastises severely; and, displacing them from their government, appoints other commissioners.—Those who do not know, but falsely estimate their own power, neither know what they want, nor what they are doing, nor with what (men) they associate; but, being in error respecting all these things, both miss what is good, and fall into what is bad.*

Ὁρμίζω (*1st aor. mid.*) ὁ Λύσανδρος πρὸς ὁ Πειραιεὺς (*accus.*) ναῦς πεντήκοντα καὶ ἕκατον, καὶ ὁ πλοῖον εἶργω ὁ ἐσπλους. — Ἢν μὲν δήπου χρόνος τις μέλλω (*subj.*) ἐν ὁ αὐτὸς (*masculine*) μένω, ὑγιεινὸς πρῶτον δεῖ στρατόπεδον μὴ ἀμελέω· (*1st aor.*) οὗτος δὲ οὐκ ἂν ἁμαρτάνω (*2d aor. opt.*) ἐάν περ μέλει (*subj.*) σύ. — Παιδεύω ὁ Κῦρος ὁ πρέσβυς, οὐ μόνον ἀδελφὸς ἀλλὰ καὶ πολίτης, καὶ ὁδὸς καὶ θᾶκος καὶ λόγος ὑπείκω.

Ὅς ἂν εὑρίσκω (*2d aor. subjunc.*) ὁ ἄρχων ὁ βασιλεὺς ἢ καταμέλεω ὁ φρούραρχος, ἢ κατακερδαίνω, οὗτος χαλεπῶς κολάζω, καὶ παύω ὁ ἀρχὴ ἄλλος ἐπιμελητὴς καθίστημι. — Ὁ μὴ εἰδέω (*perf. part.*), ἀλλὰ διαψεύδω (*perf. part. pass.*) ὁ ἑαυτοῦ δύναμις οὔτε ὃς (*plur.*) δέομαι ἴσημι οὔτε ὅστις πράττω οὔτε ὃς χράομαι, ἀλλὰ πᾶς οὗτος διαμαρτάνω ὅ τε ἀγαθὸς (*plural*) ἀποτυγχάνω καὶ ὁ κακὸς (*dative*) περιπίπτω.

3. *When the king did not attempt to hinder the army of Cyrus from crossing at the trench, it appeared to Cyrus and the rest that he had renounced fighting.—The Pisistratidæ themselves were the cause to the Athenians of their being delivered from tyrants.—Dost thou think that the gods enact just things, or things different from what are just? — Aristotle used a finical dress and shoes, and wore many rings; but it is evident how remote these things are from (the character) of a philosopher.*

Ἐπεὶ δ' ἐπὶ ὁ τάφρος (*dat.*) οὐκ κωλύω βασιλεὺς ὁ Κῦρος στράτευμα διαβαίνω, δοκέω καὶ Κῦρος καὶ ὁ ἄλλος ἀπογιγνώσκω (*perf.*) ὁ μάχομαι. — Ὁ Πεισιστρατίδης αὐτὸς αἴτιος γίγνομαι ὁ Ἀθηναῖος ὁ ἐλευθερόω (1*st aor. infin. pass.*) τύραννος. — Πότερον ὁ θεὸς ἡγέομαι ὁ δίκαιος νομοθετέω, ἢ ἄλλος ὁ δίκαιος; — Ἐσθὴς χράομαι περίεργος ὁ Ἀριστοτέλης καὶ ὑπόδεσις (*sing.*) καὶ δακτύλιος πολὺς φορέω· πᾶς δὲ οὗτος ὥς εἰμι ἀλλότριος φιλόσοφος δῆλον.

XIV. The genitive is used to denote the *price* or *value*.

The Chaldæi served for hire, on account of their being very warlike and poor.—Biton and Euclides, suspecting that Xenophon had sold, through want, a horse, which he had parted with at Lampsacus for fifty darics, because they heard that he was fond of the horse, redeemed it and gave it back, and would not receive the

Ὁ Χαλδαῖος μισθὸς στρατεύω (*mid.*), διὰ ὁ πολεμικὸς καὶ πένης εἰμί.—Βίτων καὶ Εὐκλείδης ἵππος ὃς Ξενοφῶν ἐν Λάμψακος ἀποδίδωμι (2*d aor. mid.*) πεντήκοντα δαρεικὸς, ὑποπτεύω αὐτὸς δι' ἔνδεια πιπράσκω, ὅτι ἀκούω αὐτὸς ἥδομαι ὁ ἵππος (*dat.*), λύω (1*st aor. part. mid.*) ἀποδίδωμι (2*d aor.*), καὶ ὁ τιμὴ οὐκ ἐθέλω ἀπολαμβάνω (2*d*

price.—To the person who reproached him with having expensive dainties, Aristippus replied, "*Wouldst not thou have purchased them for three oboli?*" *and when he confessed it,* "*Then,*" *said he,* "*I am not a voluptuary, but thou art a miser.*"—*The father of Ischomachus endeavoured to dissuade him from buying highly-cultivated lands, for he said that they go for a great deal of money, and admit of no improvement.—To be free is an equivalent for all riches.—There is nothing in human affairs more unequal than that both the bad and the good should be deemed worthy of equal things.*

aor.). — Πρὸς ὁ ὀνειδίζω (1st aor.) αὐτὸς (dative) πολυτελὴς ὀψωνία (acc.), Ἀρίστιππός φημι, Σὺ δ' οὐκ ἂν τριώβολον οὗτος πρίαμαι; (1st aor. mid.) ὁμολογέω δὲ (gen. absol.), Οὔκουν, φημὶ, φιλήδονος ἐγὼ, ἀλλὰ σὺ φιλάργυρος. — Ὁ Ἰσχόμαχος πατὴρ οὐκ ἐάω (imperf.) αὐτὸς χῶρος ἐξεργάζομαι (perf. part.) ὠνέομαί, φημι γὰρ καὶ πολὺς ἀργύριον γίγνομαι καὶ ἐπίδοσις οὐκ ἔχω.—Ἐλεύθερός (accus.) εἰμι ἀντάξιός (neut.) εἰμι ὁ πᾶς χρῆμα.—Οὐδεὶς ἄνισος ὁ (gen. plur.) ἐν ἄνθρωπός εἰμι, ἢ ὁ ἴσος ὅ τε κακὸς καὶ ὁ ἀγαθὸς ἀξιόω.

XV. The genitive is used with verbs of *caring for, neglecting, remembering, forgetting*, and the like.

1. *Men remember failures rather than things well done. — In their misfortunes all men are accustomed to call God to mind, but in their prosperity they despise him as a contrived*

Ὁ ἁμαρτάνω (perfect part. pass.) ἄνθρωπος μνάομαι (perf.) μᾶλλον ἢ ὁ εὖ ποιέω (perf. part.).—Κατὰ ὁ ἀτυχία (accus.) πᾶς ἄνθρωπος ἔθω (perf. mid.) ὁ θεὸς μνημονεύω, ἐν δὲ ὁ εὐπραξία ὡς μῦθος (plural) πλάσσω (perf. part.)

fable.—Those who undertake (to teach) political philosophy care nothing for truth, but think this their art, if they can attract as many as possible by the smallness of the fee and the magnitude of the promised results.—His friends said to Cleombrotus at Leuctra, "If thou let the Thebans go without a battle, thou wilt be in danger of suffering the greatest severities from the city. If, therefore, thou have any regard for thyself, or desire for thy native country, thou must lead against these men."

καταφρονέω αὐτός (*gen.*). — Ὁ ὁ πολιτικὸς λόγος ὑπισχνέομαι ὁ μὲν ἀλήθεια οὐδεὶς (*neut.*) φρον τίζω· ἡγέομαι δὲ οὗτός εἰμι ὁ τέχνη, ἣν ὡς πολὺς (*superlat.*) ὁ σμικρότης ὁ μισθὸς καὶ ὁ μέγεθος ὁ ἐπάγγελμα προσάγω (2*d aor. subj. mid.*).—Ὁ φίλος ὁ Κλεόμβροτος ἐν Λεῦκτρα λέγω, Εἰ ἀφίημι ὁ Θηβαῖος ἄνευ μάχη κινδυνεύω ὁ ἔσχατος (*neut.*) ὑπὸ ὁ πόλις πάσχω (2*d aor.*). Εἴπερ οὖν ἢ σαυτοῦ κήδομαι ἢ ὁ πατρὶς ἐπιθυμέω, ἀκτέος (*neut.*) ἐπὶ ὁ ἀνήρ.

2. *Anaxagoras replied to the person who said, "Dost thou take no interest in thy country?" because he did not trouble himself about politics, "Do not say so; I take great interest in my country," pointing to heaven. — The Persians have more clothes upon their horses than upon their beds, for they do not study riding so much as sitting softly. — I fear lest, if we once learn to live idle in abundance like the Lo-*

Ἀναξαγόρας πρὸς ὁ εἶπων, Οὐδεὶς (*neut.*) σὺ μέλει ὁ πατρίς; (ὅτι οὐκ φροντίζω ὁ πολιτικὸς), Εὐφημέω, φημὶ, ἐγὼ γὰρ καὶ σφόδρα μέλει ὁ πατρὶς, δείκνυμι (1*st aor.*) ὁ οὐρανός.—Ὁ Πέρσης στρῶμα πολὺς ἔχω ἐπὶ ὁ ἵππος (*gen.*) ἢ ἐπὶ ὁ εὐνή· οὐ γὰρ ὁ ἱππεία οὕτως, ὥσπερ ὁ μαλακῶς κάθημαι, ἐπιμέλομαι.—Δείδω (*perfect*) μὴ ἂν ἅπαξ μανθάνω ἐν ἄφθονος (*neuter plur.*) ἀργὸς βιοτεύω, ὥσπερ ὁ Λωτοφάγος, ἐπι-

tophagi, we forget the way home.	λανθάνω (*2d aorist subj. mid.*) ὁ οἴκαδε ὁδός.

XVI. Verbs of *accusing, complaining against, arraign ing, condemning,* &c., take a genitive of the crime, charge, or (in the case of θανάτου) the punishment, and another also of the person.

1. *The elder men among the Persians both decide all public and private matters, and judge capitally, and chose all the magistrates.— The Lacedæmonians, having sent ambassadors to the Athenians, charged Themistocles also with the Medism of Pausanias, and required them to punish him with the same penalties. — An assembly was held, in which others also, and Theramenes especially, accused the generals, saying that they deserved to be called to account, because they had not taken up the shipwrecked persons.*	Ὁ γεραιὸς ὁ Πέρσης δικάζω ὅ τε κοινὸς πᾶς καὶ ὁ ἴδιος (*neuters*), καὶ θάνατος δὲ οὗτος κρίνω, καὶ ὁ ἀρχὴ πᾶς αἱρέω (*mid.*).—Ὁ Μήδισμος ὁ Παυσανίας Λακεδαιμόνιος, πρεσβεὺς πρὸς ὁ Ἀθηναῖος πέμπω, συνεπαιτιάω καὶ ὁ Θεμιστοκλῆς, ἀξιόω τε ὁ αὐτὸς (*dat.*) κολάζω (*mid.*) αὐτός. — Ἐκκλησία γίγνομαι, ἐν ὃς ὁ στρατηγὸς καταγορέω ἄλλος τε καὶ Θηραμένης μάλιστα, δίκαιός (*accus.*) εἰμι λέγω λόγος ὑπέχω (*2d aor. infin.*) διότι οὐκ ἀναιρέω (*2d aor. mid.*) ὁ ναυαγός.
2. *The thirty tyrants first of all seized and capitally arraigned those whom all knew to live in the democracy by sycophancy, and to be an annoyance to the virtuous, and the senate glad-*	Ὁ τριάκοντα πρῶτον μὲν ὃς πᾶς εἰδέω (*pluperf. mid.*) ἐν ὁ δημοκρατία ἀπὸ συκοφαντία ζάω (*pres. part.*), καὶ ὁ καλὸς καὶ ἀγαθὸς βαρύς εἰμι (*part.*) συλλαμβάνω (*pres. part.*) ὑπάγω (*imperf.*) θάνατος, καὶ

ly passed a decree against them; and all the others, who were conscious to themselves of not being such, were by no means offended. —Socrates was accused of impiety by Melitus. —Sotion says that Anaxagoras was brought to trial for impiety by Cleon, because he said that the sun was red-hot iron. — Æschines accused Ctesiphon of illegal (decrees), because he proposed to crown Demosthenes in the middle of his magistracy.

ὅ τε βουλὴ ἡδέως αὐτὸς καταψηφίζω (*imperf. mid.*), ὅ τε ἄλλος ὅσος συνειδέω (*pluperf. mid.*) ἑαυτοῦ μή εἰμι (*part.*) τοιοῦτος οὐδεὶς ἄχθομαι (*imperfect*). — Ὁ Σωκράτης ἀσέβεια φεῦγω (2*d aor. act.*) ὑπὸ Μέλιτος. —Σωτίων φημὶ ὑπὸ Κλέων Ἀναξαγόρας ἀσέβεια κρίνω (1*st aor.*) διότι ὁ ἥλιος μύδρος λέγω διάπυρος.—Αἰσχίνης Κτησιφῶν παράνομος γράφω (1*st aor. mid.*), ὅτι Δημοσθένης μεταξὺ ἄρχω στεφανόω κελεύω.

XVII. The crime, &c., may also be put in the nominative with the passive, or the accusative with the active verb, and, when the verb is compounded with *κατά*, the person in the genitive; as, Καταγνῶναί τινος ἱεροσυλίαν, *To condemn one of sacrilege.*

To the person who said to Socrates, "The Athenians have passed sentence of death upon thee," he replied, "And Nature upon them." — When men condemn any one of sacrilege or theft, they do not proportion the punishment to the magnitude of what they have taken, but adjudge

Πρὸς ὁ εἶπω Σωκράτης, Θάνατος σὺ καταγιγνώσκω (2*d aor.*) Ἀθηναῖος, Κἀκεῖνός, φημι ὁ φύσις. — Ὅταν τις ὁ ἄνθρωπος καταγιγνώσκω (2*d aorist subj.*) ἱεροσυλία ἢ κλοπὴ, οὐ πρὸς ὁ μέγεθος ὃς (*gen. plur.*) ἂν λαμβάνω (2*d aor. subj.*) ὁ τιμωρία ποιέω (*mid.*), ἀλλ' ὁμοίως

death alike against all.—Much injustice was imputed to Pausanias by the Greeks who came to Sparta, and it seemed rather an imitation of tyranny than a military command.—They say that Socrates, when he heard Plato read his Lysis, said, "O Hercules, how many things did the young man falsely impute to me!"—Sophocles, the tragedian, being brought to trial for dotage by his son Iophon, at the close of his life, read to the judges the Œdipus at Colonus; so that the judges greatly admired him, but passed a sentence of madness against his son.

ἅπας θάνατος κατακρίνω. —Πολὺς ἀμικία κατηγορέω Παυσανίας ὑπὸ ὁ Ἕλλην ὁ ἐς Σπάρτα ἀφικνέομαι, καὶ τυραννὶς μᾶλλον φαίνω (*mid.*) μίμησις ἢ στρατηγία.—Φημὶ Σωκράτης ἀκούω ὁ Λύσις ἀναγιγνώσκω Πλάτων, Ἡρακλῆς, εἶπω, ὡς πολὺς ἐγὼ καταψεύδομαι (*imperf.*) ὁ νεανίσκος. — Σοφοκλῆς, ὁ τραγῳδοποιὸς, ὑπὸ Ἰοφῶν ὁ υἱὸς ἐπὶ τέλος (*dat.*) ὁ βίος παράνοια κρίνω (*pres. part. pass.*), ἀναγιγνώσκω (*2d aor.*) ὁ δικαστὴς Οἰδίπους ὁ ἐπὶ Κολωνός· (*dative*) ὥστε ὁ δικαστὴς ὁ μὲν ὑπερθαυμάζω (*1st aor. infin.*), καταψηφίζω (*1st aor. infin. mid.*) δὲ ὁ υἱὸς αὐτὸς μανία.

XVIII. Verbs of *envying*, *grudging*, *sparing*, &c., take a genitive of the thing envied, spared, &c., and a dative of the person; as, Φθονῶ σοι τῆς σοφίας, *I envy thee thy wisdom.*

Pharnabazus secretly envied Tissaphernes his command, and was displeased that he had been deprived of Æolis.—Themistocles commanded all the Athenians who were in the city, with the whole

Ὑποφθονέω Φαρνάβαζος ὁ στρατηγία ὁ Τισσαφέρνης, καὶ ὁ Αἰολὶς χαλεπῶς φέρω ἀποστερέω (*perf. part.*). —Θεμιστοκλῆς κελεύω τειχίζω πᾶς ὁ Ἀθηναῖος πανδημεὶ ὁ ἐν ὁ πόλις καὶ αὐ-

population, both themselves, and wives, and children, to build the wall, sparing neither public nor private building, whence there would be any benefit for the work. — If, through fear, men were not willing to come near one another during the plague, they perished in solitude; if they went, they were destroyed, and especially those who laid claim to anything of rectitude; for, through shame, they did not spare themselves.—The Phocians and Platœans, and the other Bœotians, killed the now unresisting Thebans without any order, some rushing into the houses, some even supplicating at the temples, sparing neither women nor children.

τὸς καὶ γυνὴ καὶ παῖς, φείδομαι μήτε δημόσιος μήτε ἴδιος οἰκοδόμημα, ὅθεν τις ὠφέλειά εἰμι (*future*) ἐς ὁ ἔργον. — Εἴτε μὴ θέλω (*opt.*) ἐν ὁ λοιμὸς, δείδω (*perfect part.*) ἀλλήλων πρόσειμι, ἀπόλλυμι (*imperf.*) ἐρῆμος· εἴτε πρόσειμι (*opt.*) διαφθείρω (*imperf. mid.*), καὶ μάλιστα ὁ ἀρετή τις μεταποιέω (*mid.*), αἰσχύνη γὰρ ἀφειδέω σφεῖς αὐτός.—Φωκεύς τε καὶ Πλαταιεὺς καὶ ὁ ἄλλος Βοιωτὸς, οὐδὲ ἀμύνω (*mid.*) ἐτὶ ὁ Θηβαῖος οὐδεὶς κόσμος κτείνω (*imperf.*), ὁ μὲν ἐν ὁ οἰκία ἐπεισπίπτω, ὁ δὲ καὶ πρὸς ἱερὸν (*dat.*) ἱκετεύω· οὔτε γυνὴ οὔτε παῖς φείδομαι.

XIX. Relative adjectives, to which belong those in **-ικός**, when derived from active verbs, take a genitive of the object by which the sense is completed.

1. *Socrates taught how far it was necessary that he who was well educated should be skilled in each science. —It is not easy either to get suitable workmen in all*

Σωκράτης διδάσκω (*imperf.*) μέχρις ὅστις δεῖ (*opt.*) ἔμπειρός εἰμι ἕκαστος μάθημα ὁ ὀρθῶς παιδεύω (*perf. part.*).—Οὔτε κτάομαι (1*st aor.*) πᾶς ὁ τέχνη (*gen.*) ἐρ-

the arts, nor possible to become one's self skilled in them.—I should be surprised if a discourse well spoken were of more use, in respect to goodness, to those who are altogether without instruction in virtue, than a song well sung is of use, in respect to music, to those who are altogether without instruction in music.

2. *Phalinus, one of the heralds who came from Tissaphernes, was a Greek, who happened to be with him, and to be in honour; for he pretended to be knowing in what related both to manœuvres and heavy-armed fighting.—What perception should we have had of sweet and sharp things, and of all the pleasant things (enjoyed) through the mouth, if a tongue had not been formed within capable of discriminating these things? —Bias said that the being enamoured of impossibilities, and the being apt to forget others' misfortunes, is a disease of the mind.—Tactics are a very inconsiderable part of generalγάτης ῥᾴδιος οἷος (accus. plur.) δεῖ, οὔτε αὐτὸς ἔμπειρος γίγνομαι (2d aor.) αὐτὸς (gen.) οἷός τε (neut.). —Ὁ ἀπαίδευτος παντάπασιν ἀρετὴ θαυμάζω ἄν, εἴ τις (neut.) πλέον ἂν ὠφελέω (1st aor. opt.) λόγος λαλῶς ῥέω (1st aor. part.) εἰς ἀνδραγαθία, ἢ ὁ ἀπαίδευτος μουσικὴ ᾄσμα καλῶς ᾄδω (1st aor. part.) εἰς μουσική.*

Φαλῖνος, εἷς ὁ παρὰ Τισσαφέρνης ἔρχομαι (2d aorist part.) κήρυξ, Ἕλλην εἰμί, ὃς τυγχάνω παρ' ἐκεῖνός εἰμι (pres. part.), καὶ ἐντίμως ἔχω· (pres. part.) καὶ γὰρ προσποιέω (imperf. mid.) ἐπιστήμων εἰμὶ ὁ (plur.) ἀμφὶ ὁ τάξις τε καὶ ὁπλομαχία.—Τίς αἰσθησις ἄν εἰμι (imperfect) γλυκὺς καὶ ὁριμὺς καὶ πᾶς ὁ διὰ στόμα ἡδὺς, εἰ μὴ γλῶττα οὗτος γνώμων ἐνεργάζομαι; (1st aor.)—Βίας λέγω νόσος ψυχὴ ὁ ὁ ἀδύνατος ἐράω (act.), ἀλλότριος δὲ κακὸς ἀμνημόνευτός εἰμι. — Ὁ τακτικὸς (neuter plur.) πολλοστὸς μέρος εἰμὶ στρατηγία· καὶ

ship; for the general should be ready in procuring what belongs to war, and supplying necessaries to his soldiers.—Crates, the philosopher, was magnanimous, and prone to despise those things which are admired by the multitude.

γὰρ παρασκευαστικὸς ὁ (*plur.*) εἰς ὁ πόλεμος ὁ στρατηγός εἰμι χρῆ, καὶ ποριστικὸς ὁ ἐπιτήδειος ὁ στρατιώτης. — Κράτης ὁ φιλόσοφος μεγαλόφρων εἰμὶ καὶ καταφρονητικὸς ὁ ὑπὸ ὁ πλῆθος θαυμάζω.

XX. The following adverbs govern a genitive case: *ἀντίον, ἀντιπέρας, πέραν, πλησίον, ἐγγύς, πλήν, ἄνευ, χωρίς, μεταξύ, μέχρι.*

1. *Ægospotami is opposite to Lampsacus, and the Hellespont here is about fifteen stadia across.—The Lacedæmonians and their allies made an expedition with a hundred ships to the island Zacynthus, which lies over against Elis. — At daybreak the Greeks see cavalry on the other side of the river, fully armed, as if about to hinder them from crossing. — Cyrus, having perceived that those who had revolted to him would fare badly, being near Babylon, sent a herald to the Assyrian, saying that he was ready to let alone the cultivators of the ground, and not to injure them, if*

Ὁ Αἰγοσποταμοὶ ἀντίον εἰμὶ ὁ Λάμψακος, διέχω δὲ ὁ Ἑλλήσποντος οὗτος (*dative sing. fem.*) στάδιος ὡς πεντεκαίδεκα. — Ὁ Λακεδαιμόνιος καὶ ὁ σύμμαχος στρατεύω ναῦς ἑκατὸν ἐς Ζάκυνθος ὁ νῆσος, ὃς κεῖμαι ἀντιπέρας Ἦλις. — Ἅμα δὲ ὁ ἡμέρα (*dative*) ὁράω ὁ Ἕλλην ἱππεὺς πέραν ὁ ποταμὸς ἐξοπλίζω (*perf. part.*), ὡς κωλύω (*fut. part.*) διαβαίνω. — Ἐννοέω δὲ ὁ Κῦρος ὅτι ὁ πρὸς αὐτὸς ἀφίστημι, ὢν πλησίον Βαβυλὼν, κακῶς πάσχω, κήρυξ πέμπω πρὸς ὁ Ἀσσύριος, λέγω ὅτι ἑτοῖμός εἰμι (*optat.*) ὁ ἐργάζομαι (*present part.*) ὁ γῆ ἐάω καὶ μὴ ἀδικέω, εἰ καὶ

he also were willing to let the labourers of those who had revolted to him cultivate.

ἐκεῖνος βούλομαι (*optat.*) ἐάω ἐργάζομαι ὁ πρὸς αὐτὸς ἀφίστημι ἐργάτης.

2. *The soul goes to Hades, having nothing but instruction and education.—When both the tyrants of the Athenians and those of the rest of Greece, except those in Sicily, were put down by the Lacedæmonians, not many years after the battle of the Medes with the Athenians at Marathon took place.— The Corinthians, seeing both their own country ravaged and their men killed, because they were always near the enemy, while the other allies were themselves in peace, and their lands under cultivation, were desirous of peace.— It is pleasanter to judge between enemies than friends; for one of the friends will in all events, be an enemy, and one of the enemies a friend.*

Οὐδεὶς ἄλλος ἔχω εἰς ᾅδης ὁ ψυχὴ ἔρχομαι, πλὴν ὁ παιδεία τε καὶ τροφή.— Ἐπειδὴ δὲ ὅ τε Ἀθηναῖος τύραννος, καὶ ὁ ἐκ ὁ ἄλλος Ἑλλὰς, πλὴν ὁ ἐν Σικελία, ὑπὸ Λακεδαιμόνιος καταλύω, οὐ πολὺς ἔτος (*dative*) ὕστερον καὶ ὁ ἐν Μαραθὼν μάχη Μῆδος πρὸς Ἀθηναῖος γίγνομαι.—Ὁράω ὁ Κορίνθιος ἑαυτοῦ μὲν καὶ ὁ χώρα θηόω, καὶ ὁ ἄνθρωπος ἀποθνήσκω, διὰ ὁ ἀεὶ ὁ πολέμιος ἐγγύς εἰμι, ὁ δ' ἄλλος σύμμαχος καὶ αὐτὸς ἐν εἰρήνη εἰμὶ (*pres. part.*), καὶ ὁ χώρα αὐτὸς ἐνεργός εἰμι (*pres. part.*) εἰρήνη ἐπιθυμέω.— Ἡδὺς δικάζω μεταξὺ ἐχθρὸς ἢ φίλος· ὁ μὲν γὰρ φίλος πάντως ἐχθρός εἰμι ὁ ἕτερος, ὁ δὲ ἐχθρὸς ὁ ἕτερος φίλος.

SECTION V.

OF THE USE OF THE TENSES.

I. The use of the present and imperfect in Greek does not differ materially from that of the same tenses in Latin.

II. The present, denoting an action extending over some time, when joined with words of the past, expresses that the action has begun in past time, and includes the present. Thus, Ἀνιῶ σε ἐξ οὗ αὕτη ἡ μεταμέλεια ἔχει. *I have grieved* for thee ever since this repentance *has seized me.*—Ἐπειδὴ τύραννος ἐγενόμην αἰσθάνομαι στερόμενος τῶν εὐφροσύνων. *Since I became* a tyrant *I have felt* myself deprived of amusements.

III. The present tense is used in animated narrative to represent what has taken place as present. This is called the *Historical Present*, and occurs even more frequently than in Latin.

Historical Present.

And one kisses the hand, another the auburn head of the boys; and I myself, through joy, followed, together with the children, unto the apartments of the women. — And both they take up their arms, and the Syracusans perceive it, and raised their pæan.—Thereupon, then, those fire-breathing men, those men who had conquered the Lacedæmonians, did not even wait to receive the troops of Ar-

Κυνέω δ' ὁ μέν τις χεὶρ, ὁ δὲ ξανθὸς κάρα παῖς· ἐγὼ δὲ καὐτὸς, ἡδονῇ ὑπὸ, στέγη γυνῇ σὺν τέκνον ἅμα ἕπομαι (2*d aor.*). — Καὶ ἀναλαμβάνω τε ὁ ὅπλον, καὶ ὁ Συρακόσιος αἰσθάνομαι καὶ παιανίζω (1*st aorist*).—Ἐνταῦθα δὴ ὁ πῦρ πνέω, ὁ νικάω (*perfect*) ὁ Λακεδαιμόνιος, οὐκ δέχομαι (1*st aorist*) ὁ περὶ ὁ

chidamus, but give way.—Parthenopæus, most superior in person, having come to the streams of Inachus, is educated at Argos.

Ἀρχίδαμος, ἀλλ' ἐγκλίνω. —Παρθενοπαῖος, εἶδος (*accus.*) ἔξοχος, ἔρχομαι ἐπὶ Ἴναχος ῥοή, παιδεύω κατ' Ἄργος (*accus.*).

IV. The present indicative and participle are sometimes used with a future signification.

For at break of day I shall return with the rising sun, bearing bright armour from the mighty Vulcan.—But if, bound by oaths, thou wouldst not abandon me to these about to drag me from the land.—The public galley sailed to Athens, to announce what had taken place.—O wretched ones, why sit ye (inactive)? Neither will the head remain firm, nor the feet, nor the hands, nor will aught of the middle remain, but (all things) will be in a miserable state.—Dost thou say that thou didst slay my son, in order to remove from the Greeks a double labour?—Thou art consuming a dishonoured house, and art wooing a female, and wishest to slay a son.

Ἠῶθεν γὰρ νέομαι ἅμα ἠλιος ἄνειμι τεῦχος (*plur.*) καλὸς φέρω παρὰ Ἥφαιστος ἄναξ. — Οὗτος δὲ, ὅρκιον μὲν ζεύγνυμι (2*d aor. part. pass.*) ἄγω οὐ μεθίημι (2*d aor. mid.*) ἂν ἐκ γαῖα ἐγώ. —Ὁ Πάραλος ἐς ὁ Ἀθῆναι πλέω, ἀπαγγέλλω ὁ γίγνομαι (*neut. plur. perfect part.*). — Ὦ μέλεος, τίς κάθημαι; Οὔτε ὁ κεφαλὴ μένω ἔμπεδον, οὔτε ποῦς, οὔτε χεὶρ, οὔτε τις μέσος (*fem.*) λείπω, ἀλλ' ἄζηλος (*neuter*) πέλω.—Σύ φημι, Ἀχαιὸς πόνος ἀπαλλάσσω (*part.*) διπλοῦς, παῖς ἐμὸς κτείνω; (2*d aor.*)—Οἶκος ἄτιμος ἔδω, καὶ μνάομαι γυνὴ, παῖς τε ἀποκτείνω.

Remark. The verb *ειμι, to go,* has regularly in the present the signification of the future, and a similar usage prevails with the

Attics in the case of *ἔδουαι, I will eat*, and *πίομαι, I will drink*, instead of *ἐδοῦμαι, πιοῦμαι*. Later writers employ *φάγομαι* in the same way.

V. The present tense passive expresses a passive state not terminated, but still going on; as, Ἡ *πόλις ἁλίσκεται, The city is in course of being taken.* Not, the city *is* taken.

1. *Tissaphernes said to Agesilaus, "If thou art willing to make a truce till I shall have sent unto the king, I think thou mightest depart, having accomplished these things, if thou shouldst wish." "I should be willing," said he, "if I did not think that I was being deceived by thee."— Dionysius, the tyrant, having found the rest of Sicily devastated, and his own country in a state of siege, not only freed it from its actual dangers, but also made it the greatest of the Grecian cities.*

Εἶπω ὁ Τισσαφέρνης πρὸς Ἀγησίλαος, Εἰ θέλω σπένδω (*1st aorist infin. mid.*) ἕως ἂν ἐγὼ πρὸς βασιλεὺς πέμπω (*1st aor. subj.*), οἶμαι ἂν σὺ οὕτος διαπράσσω (*1st aorist part. mid.*) ἀποπλέω εἰ βούλομαι· (*optat.*) Ἀλλὰ βούλομαι ἄν, φημι, εἰ μὴ οἶμαι ὑπὸ σὺ ἐξαπατάω.— Διονύσιος, ὁ τύραννος, παραλαμβάνω ὁ μὲν ἄλλος Σικελία ἀνάστατος γίγνομαι (*perfect part.*), ὁ δὲ αὐτὸς πατρὶς πολιορκέω (*present part. pass.*), οὐ μόνον αὐτὸς ὁ πάρων κίνδυνος ἀπαλλάσσω, ἀλλὰ καὶ μέγας ὁ Ἑλληνὶς πόλις ποιέω.

2. *The Lacedæmonians came to assist the Athenians, having made as much haste as if their own country had been laid waste; for in three days and as many nights they arrived, having*

Ὁ Λακεδαιμόνιος ἥκω ὁ Ἀθηναῖος (*dative*) ἀμύνω (*future part.*), τοσοῦτος ποιέω (*mid.*) σπουδὴ, ὅσοσπερ ἂν ὁ ἑαυτοῦ χώρα πορθέω· (*gen. absol.*) ἐν τρεῖς γὰρ ἡμέρα καὶ τοσοῦτος νὺξ διακόσιοι καὶ χίλιοι στάδ-

passed over twelve hundred stadia. — A philosopher, having been captured, and being on sale, when asked what he was capable of doing, replied, "To govern men."—Agis, leading his army, made an incursion through Achaia unto the Elean territory; and when the army had been a short time in the enemy's country, and the country was undergoing devastation, an earthquake supervenes.

ιον διέρχομαι (*2d aorist part.*) πάρειμι (*imperf.*).—Ἁλίσκω (*2d aor. part. act.*) φιλόσοφος καὶ πωλέω, ἐρωτάω τίς εἰδέω (*perf. mid.*) ποιέω ἀποκρίνω (*1st aor. mid.*), Ἀνὴρ ἄρχω.—Ἄγω ὁ στράτευμα Ἀγις ἐμβάλλω (*2d aor.*) διὰ ὁ Ἀχαία ἐς ὁ Ἠλεία· ἄρτι δὲ ὁ στράτευμα ἐν ὁ πολέμιος (γῆ) εἰμι (*gen. absol.*), καὶ κόπτω ὁ χώρα σεισμὸς ἐπιγίγνομαι.

VI. The imperfect tense is used of an action still continuing in past time, or of one repeated, or of one begun and attempted, but not consummated.

1. *The Lacedæmonians and the Thebans, having dashed their shields together, thrust each other, fought, killed, died; and there was no shout, and yet no silence, but such a sound as both rage and battle would produce. — At the beginning of the war, the Lacedæmonians destroyed as enemies all whom they took on the sea, both those who joined the Athenians in the war, and even neutrals.—*

Ὁ Λακεδαιμόνιος καὶ ὁ Θηβαῖος, συμβάλλω ὁ ἀσπὶς, ὠθέω (*middle*), μάχομαι, ἀποκτείνω, ἀποθνήσκω· καὶ κραυγὴ μὲν οὐδεὶς πάρειμι, οὐ μὴν οὐδὲ σιγή· φωνὴ δέ τίς εἰμι τοιοῦτος, οἷος ὀργή τε καὶ μάχη παρέχω (*2d aorist opt.*) ἄν.—Πᾶς κατ' ἀρχὴ (*acc. plur.*) ὁ πόλεμος ὁ Λακεδαιμόνιος, ὅσος λαμβάνω (*2d aor. optat.*) ἐν ὁ θάλασσα, ὡς πολέμιος διαφθείρω, καὶ ὁ μετὰ Ἀθηναῖος συμπολεμέω καὶ ὁ μηδὲ μεθ' ἕτερος.—

Timocrates, when the ship was in the act of sinking, slew himself, and fell overboard into the harbour of the Naupactians. — Ptolemy Soter, having become master of Megara, both offered money to Stilpo, and invited him to sail with him to Egypt.

Τιμοκράτης, ὡς ὁ ναῦς διαφθείρω, σφάζω ἑαυτοῦ, καὶ ἐκπίπτω ἐς ὁ Ναυπάκτιος λιμήν. — Πτολεμαῖος ὁ Σωτὴρ, ἐγκρατὴς Μέγαρα γίγνομαι, διδόω τε ἀργύριον Στίλπων καὶ παρακαλέω εἰς Αἴγυπτος συμπλέω.

2. *The warrior-caste of the Egyptians, having revolted from Psammiticus, went to Ethiopia; and Psammiticus, hearing of it, pursued, and when he had overtaken them, he endeavoured to dissuade them from leaving their native gods, and children, and wives. — Xenophon and those who were with him fall in with the soldiers on the road, resting themselves on the snow, wrapped up, and they endeavoured to get them up.*

Ὁ μάχιμος (*plur.*) ὁ Αἰγύπτιος, ἀπὸ ὁ Ψαμμίτικος ἀφίστημι (2*d aor.*), εἶμι ἐς Αἰθιοπία· Ψαμμίτικος δὲ πυνθάνομαι διώκω, ὡς δὲ καταλαμβάνω, θεὸς πατρῷος καὶ τέκνον καὶ γυνὴ οὐκ ἐάω ἀπολείπω (2*d aor.*).—Ξενοφῶν καὶ ὁ σὺν αὐτὸς ἐντυγχάνω ἐν ὁ ὁδὸς ἀναπαύω (*mid.*) ἐπὶ ὁ χιὼν (*gen.*) ὁ στρατιώτης ἐγκαλύπτω (*perf. part.*), καὶ ἀνίστημι αὐτός.

3. *The empire of Cyrus having attained to such magnitude, was governed by the single mind of Cyrus, and he honoured and cherished those under him as his own children, and his subjects reverenced Cyrus as their own father. When Cyrus, however, died, his very chil-*

Τοσοῦτος γίγνομαι (2*d aorist*) ὁ Κῦρος βασιλεία εἰς γνώμη ὁ (*dat. fem.*) Κῦρος κυβερνάω, καὶ ἐκεῖνός τε ὁ ὑφ' ἑαυτοῦ ὥσπερ ἑαυτοῦ παῖς τιμάω τε καὶ θεραπεύω, ὅ τε ἄρχω (*present part. pass.*) Κῦρος ὡς πατὴρ σέβομαι. Ἐπεὶ μέντοι Κῦρος τελευτάω, εὐθὺς

dren began immediately to quarrel, and nations and cities immediately began to revolt, and all things began to change for the worse.	μὲν αὐτὸς ὁ παῖς στασιάζω, εὐθὺς δὲ ἔθνος καὶ πόλις ἀφίστημι (*middle*), πᾶς δὲ ἐπὶ ὁ κακὸς τρέπω (*mid.*).

VII. The perfect denotes an action completed in past time, but extending either in the time, or in the effects of the action, down to the present moment.

VIII. The aorist, on the other hand, simply describes the action as taking place in past time, without describing the time as extending to the present moment, or the effect as permanent. Thus, ἔγραψα, *I wrote;* but γέγραφα, *I have written*, this day, this month, &c.; or, I have written something which is still in existence.

IX. As the aorist expresses a past time *generally*, the perfect a past time *specifically*, and which extends in itself or its effects to the present, the aorist may be used for the perfect when the specific meaning is obvious from the circumstances, but the perfect alone is proper when the specific meaning is to be distinctly brought into view. As the forms of the aorist are lighter and simpler than those of the perfect, which many Greek verbs do not possess at all, the aorist is often used where the English idiom requires the perfect. Thus, Οἱ θεοὶ ἡμῖν ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, "The gods *have exhibited*," &c. So the aorist is used in a narrative for the pluperfect; as, Ἐπεὶ δὲ ἐπαιάνισαν, ἔθεον δρόμῳ οἱ ὁπλῖται, "When they *had raised* the pæan," &c.

X. Hence in many cases the perfect is used to denote the continuance of the results rather than the performance of the act, and answers to the present tense of other languages; as, ἕστηκα, *I stand* (more literally, "I have placed myself, and remain placed").—Δέδορκα, *I see* (more literally, "I have looked intently

upon, and continue looking").—Ὄλωλα, *I am undone* (more literally, "I have perished").

1. *To be dead is the opposite to living, as to be awake is to sleeping.—The Persians have what they call a Free Forum, where the palace and the other government-buildings stand: from this commodities and retail-dealers, and their cries and vulgarities, are banished to another place. — Aristippus asked Dionysius for money, and he replied, "But thou saidst that the wise man will not want money." He replied, "Give, and let us inquire about this." When he had given, "Thou seest," said he, "that I am not in want."*

Ὁ ζάω εἰμὶ ἐναντίος ὁ θνήσκω (*perf. infin.*), ὥσπερ ὁ ἐγείρω (*perf. infin. mid.*) ὁ καθεύδω.—Εἰμὶ ὁ Πέρσης ἐλεύθερος ἀγορὰ καλέω (*part.*), ἔνθα ὅ τε βασίλειον (*plur.*) καὶ ὁ ἄλλος ἀρχεῖον ποιέω· (*perf. indic. pass.*) ἐντεῦθεν ὁ μὲν ὤνιος (*neuter*) καὶ ὁ ἀγοραῖος καὶ ὁ οὗτος φωνὴ καὶ ἀπειροκαλία, ἀπελαύνω (*perfect pass.*) εἰς ἄλλος τόπος.—Αἰτέω (*imperf.*)· Ἀρίστιππος Διονύσιος ἀργύριον· καὶ ὅς, Ἀλλὰ μήν φημι οὐκ ἀπορέω ὁ σοφός· ὁ δὲ Δίδωμι (2*d aor.*), εἶπω, καὶ περὶ οὗτος ζητέω. Δίδωμι δὲ (*gen. absol.*), Ὁράω, φημὶ, ὅτι οὐκ ἀπορέω (*perf.*).[1]

2. *Nor am I persuaded of this, that the soul will be without reason when it is separated from the irrational body; but when the intellect is separated, unmixed and pure, then it is nat-*

Οὐδέ γε ὅπως ἄφρων εἰμὶ ὁ ψυχὴ, ἐπειδὰν, ὁ ἄφρων σῶμα δίχα γίγνομαι (2*d aor. subj.*), οὐδὲ οὗτος (*accus.*) πείθω· (*perf.*) ἀλλ' ὅταν ἄκρατος καὶ καθαρὸς ὁ νοῦς ἐκκρίνω (1*st aor.*

1. The perfect here denotes not *permanently* in want. The aorist would have expressed what was not true, namely, that he was not in want at the time of asking.

ural that it be most active in thought.—Thrasybulus, having rushed forth, having fallen upon the enemy, dies, and lies buried at the ford of the Cephissus.—When agriculture goes on well, all other arts are vigorous; but, wherever the land is compelled to lie waste, all other arts also are extinguished both by land and sea.

subj.), τότε φρόνιμος εἰκὸς αὐτός εἰμι.—Θρασύβουλος ἐκπηδάω, ὁ πολέμιος (dat.) ἐμπίπτω, ἀποθνήσκω, καὶ θάπτω (perf.) ἐν ὁ διάβασις ὁ Κηφισός.—Εὖ φέρω (pres. part. mid.—gen. absol.) ὁ γεωργία, ῥώννυμι (perf. pass.) καὶ ὁ ἄλλος τέχνη ἅπας· ὅπου δ' ἂν ἀναγκάζω (1st aor.) ὁ γῆ χερσεύω, ἀποσβέννυμι καὶ ὁ ἄλλος τέχνη σχεδόν τις (acc. sing. neut.) καὶ κατὰ γῆ καὶ κατὰ θάλασσα.

3. *In summer neither the shade of trees nor of rocks satisfies the Persians; but, among these, men stand beside them contriving other shades. — Xerxes said to Pythius, offering him money, "Possess thyself what thou thyself hast acquired." —"Why dost thou not allow the dead to be (irrevocably) dead, and collect thy lavished lamentations?"—Wicked men appear to me to be naturally enemies rather than friends to each other. —Mechanical arts injure the bodies of those who carry them on, compelling them to remain sitting, and some*

Ἐν ὁ θέρος οὐκ ἀρκέω ὁ Πέρσης (dat.) οὔθ' ὁ ὁ δένδρον, οὔθ' ὁ ὁ πέτρος σκιὰ (plural), ἀλλ' ἐν οὗτος (fem.) ἕτερος σκιὰ ἄνθρωπος μηχανάω (mid.) αὐτὸς (dat.) παρίστημι.—Πύθιος χρῆμα (plur.) ἐπαγγέλλω (mid.) εἶπω ὁ Ξέρξης, κτάομαι (perf.) αὐτὸς ὅσπερ αὐτὸς κτάομαι (1st aor.). —Τίς ὁ θνήσκω (2d aor. part.) οὐκ ἐάω θνήσκω (perf.), καὶ ὁ ἐκχέω (1st aor.) συλλέγω ἄλγημα;—Ὁ πονηρὸς ἔγωγε δοκέω ἀλλήλων ἐχθρὸς μᾶλλον ἢ φίλος φύω (perf.).—Ὁ βαναυσικὸς τέχνη καταλυμαίνομαι ὁ σῶμα ὁ ἐργάζομαι (pres. part.), ἀν-

even to spend the day at the fire.	ἀγκάζω κάθημαι, ἔνιοι δὲ καὶ πρὸς πῦρ ἡμερεύω.

XI. As the perfect, from what we have just seen, is often employed to indicate a present, so the pluperfect is frequently used with the force of an imperfect.

Obs. This usage is based upon the idea of *continuance*, which the pluperfect, in common with the perfect, implies. Thus, ἐπεποίητο, *it was made*, is nothing more, in fact, than "it had been made, and *remained* so."

The houses of the Thracians were palisaded with large stakes all around, on account of the sheep.—Cyrus was acknowledged to honour especially those who were brave in war.—Gaza was a large city, and was placed on a lofty mound, and a strong wall surrounded it.—The tomb of Sardanapalus was near the walls of Anchialus, and Sardanapalus himself stood upon it, putting his hands together, just as they are put together for clapping; and there was an inscription upon him. — In the laws of Draco, one penalty was assigned for all offenders, death.	Ὁ ὁ Θρᾷξ οἰκία κύκλος περισταυρόω (*pluperf.*) μέγας σταυρὸς ὁ πρόβατον ἕνεκα.—Ὁ ἀγαθὸς εἰς πόλεμος ὁμολογέω (*pluperf.*) Κῦρος διαφερόντως τιμάω. —Μέγας πόλις ὁ Γάζα εἰμί, καὶ ἐπὶ χῶμα (*genit.*) ὑψηλὸς οἰκίζω (*pluperf.*), καὶ τεῖχος περιβάλλω (*pluperf. pass.*) αὐτὸς (*dative*) ὀχυρός.—Ὁ μνῆμα ὁ Σαρδανάπαλος ἐγγύς εἰμι ὁ τεῖχος (*gen.*) ὁ Ἀγχίαλος, καὶ αὐτὸς ἐφίστημι (*pluperf.*) ἐπ' αὐτὸς (*dative*) Σαρδανάπαλος, συμβάλλω (*perf. part.*) ὁ χεὶρ ἀλλήλων (*dat.*), ὡς μάλιστα ἐς κρότος συμβάλλω· καὶ ἐπίγραμμα ἐπιγράφω (*pluperf.*) αὐτός (*dat.*). — Ἐν ὁ Δράκων νόμος εἰς ἅπας ὁρίζω (*pluperf.*) ὁ ἁμαρτάνω (pres. part.) ζημία, θάνατος.

XII. What is called the Paulo-post Future is really a *future of the perfect*, and derives its specific meaning chiefly from this use of the perfect which we have just been considering; namely, it denotes the *future continuance* of the state referred to. Thus, *κληθήσεται*, the ordinary future passive, means merely, "he will have the name given him;" but *κεκλήσεται*, the future of the perfect, signifies "he will *bear* the name." So, again, *μνήμη καταλειφθήσεται*, "a remembrance will be left;" but *μνήμη καταλελείψεται*, "a *permanent* remembrance will be left."

For me, however, mournful woes will be forever left.—And yet, after all, good things shall continue intermingled with these evils.—Our government will be completely and permanently organized if such a person superintend it.—It will be assigned, as an established rule, unto the elder one to rule over all the younger.—Again, no citizen, once put down in the state-list, shall become enrolled in another class, but shall remain enrolled as he was at first.—When we have died, the remarks (of men) respecting us will not be hushed to silence.

Ἐγὼ δὲ λείπω ἄλγος λυγρός.—Ἀλλ' ἔμπης ὁ μίγνυμι ἐσθλὸς κακός.—Ἐγὼ (*dative*) ὁ πολιτεία τελέως κοσμέω, ἐὰν ὁ τοιοῦτος αὐτὸς ἐπισκοπέω.—Πρέσβυς νέος πᾶς ἄρχω προστάσσω.—Ἔπειτα ὁ πολίτης ἐντίθημι (*1st aor. part. pass.*) ἐν κατάλογος οὐδεὶς μετεγγράφω (*2d fut. pass.*), ἀλλ' ὥσπερ εἰμὶ ὁ πρῶτος ἐγγράφω.—Ἐπειδὰν ἐγὼ τελευτάω (*1st aor. subj.*) ὁ λόγος ὁ περὶ ἐγὼ αὐτὸς οὐ σιγάω.

Remark 1. Hence, of those verbs whose present marks only the *beginning* of an action, but the perfect the complete action, such as *μέμνημαι*, *κέκτημαι*, &c., the future of the perfect is used to show

mplete or perfect action is to happen, not the incipient or one. Thus, *κτάομαι, I acquire; κτήσομαι, I shall acquire*; but *κεκτήσομαι, I shall possess*, following the continued plied by *κέκτημαι*, namely, *I possess*, i. e., I *have acquired* and the acquisition *continues* mine.

2. Hence this future is often used, in order to express the an action, by taking, not the beginning of it, but its com- d the state resulting from it. Thus (*Aristoph., Plut., γὰρ ποιήσει; φράζε, καὶ πεπράξεται, Well, then, what is he ικ, and it shall instantly be done.*—So (*Soph., Trach.*, 586) ι, *It shall instantly cease.*

3. The future of the perfect is sometimes called the third ive.

The aorist describes an action simply as past, e it is the appropriate tense of narrative. The l second aorists do not differ in signification, verbs have both.

The imperfect and aorist are intermingled in e when some of the events are considered as d over time, and others not.

as long as he pre- ver the city in peace, it moderately, and d it safely, and it very great in his and when the war lace, he appears in lso, to have known er beforehand.—The mnesians attacked the on in Salamis, and ied the empty tri- and, falling upon nawares, ravaged the f Salamis, and war-

Περικλῆς ὅσος τε χρόνος προΐστημι (2d aor.) ὁ πόλις ἐν ὁ εἰρήνη μετρίως ἐξηγέομαι (imperfect), καὶ ἀσφαλῶς διαφυλάσσω (1st aor.) αὐτὸς, καὶ γίγνομαι (2d aor.) ἐπ' ἐκεῖνος (genit.) μέγας· ἐπεί τε ὁ πόλεμος καθίστημι (2d aor.), ὁ δὲ φαίνω (mid.) καὶ ἐν οὗτος προγιγνώσκω (2d aor. part.) ὁ δύναμις.—Ὁ Πελοποννήσιος ὁ ἐν Σαλαμὶς φρούριον (dat.) προσβάλλω (2d aor.), καὶ ὁ τριήρης ἀφελκύω (1st aor.) κενὸς, ὅ τε ἄλλος Σαλαμὶς ἀπροσδόκητος (dat.) ἐπι-

beacons were raised towards Athens, and an alarm was produced not inferior to any in the course of the war. —The Athenians, having weighed anchor, sailed along the coast, and, stopping at Pheia in Eleia, laid waste the country for two days. —The Greeks say that the Egyptians crowned Hercules, having arrived in Egypt, and were leading him out with a solemn procession, as about to sacrifice him to Jupiter.

πίπτω (2d aor.) πορθέω· (imperf.) ἐς δὲ ὁ Ἀθῆναι φρυκτός τε αἶρω (imperf.) πολέμιος, καὶ ἔκπληξις γίγνομαι (2d aor.) οὐδεὶς ὁ κατὰ ὁ πόλεμος ἐλάσσων.—Ὁ Ἀθηναῖος αἶρω (1st aor.) παραπλέω (imperf.), καὶ ἔχω (2d aor.) ὁ Ἠλεία (gen.) ἐς Φειὰ ὁρόω (imperf.) ὁ γῆ ἐπὶ δύο ἡμέρα.—Ὁ Ἕλλην λέγω, ὡς ὁ Ἡρακλῆς, ἀφικνέομαι ἐς Αἴγυπτος, στέφω (1st aor.) ὁ Αἰγύπτιος, καὶ ὑπὸ πομπὴ (gen.) ἐξάγω (imperf.), ὡς θύω ὁ Ζεύς.

Remark 1. The second aorist differs from the first in form alone, not in meaning. Two modes of forming the past or historical tense got early into use in Greece; the one gave that which we call the first aorist, the other that which we call the second aorist. The former, from its origin, was truly a distinct tense, having a system of terminations altogether peculiar to itself; but the latter is little else than a slight modification of the imperfect. Usage early declared itself in favour of the former; and, at the period when Greek literature began, the second form obtained only in a limited number of the more primitive words; while every verb of more recent and derivative formation exhibited the first exclusively. In a very few words only are both forms to be found; and even in these, the duplicates, for the most part, belong to different dialects, ages, or styles. In import, these two forms of the aorist never differed.

Remark 2. A satisfactory illustration of the principle which has just been stated in relation to the second aorist may be found in our own language. In English, also, there are two originally distinct modes of forming the common past tense: the first by adding the syllable *ed*, as in *I killed*; the other chiefly by certain changes in the vowels; as in *I wrote, I saw, I knew, I ran*, &c. Let the student call the former and regular form the first aorist, and the latter the second, and he will have a correct idea of the amount of the distinction between those tenses in Greek. The form ἔτυψα in Greek is what *I killed* is in English; that is, the regular form of the past tense, which obtains in a vast majority of verbs: the form ἔλαβον, on the contrary, is altogether analogous to *I took* or *I saw*, acknowledged by all

grammarians not as a second or distinct preterit, but as an instance of irregular variety of formation obtaining in certain verbs.

Remark 3. It may be objected to this view of the subject, that there are verbs in Greek in which both forms of the aorist occur. A careful examination, however, will prove that the number of such verbs is extremely small compared with that of those which have only the one or the other aorist. But even here the analogy is supported by the English verb, since we meet with many instances in which English verbs retain both forms of the preterit. Thus, for example, *I hanged*, or *I hung*; *I spit*, or *I spat*; *I awaked*, or *I awoke*; *I cleft*, *I clave*, or *I clove*. Such duplicates in Greek verbs are extremely rare; probably there is not one Greek verb in five hundred in which they can be met with. The form called the second aorist is, indeed, common enough; but, then, where it exists, that of the first aorist is almost always wanting. We have εὗρον, ἔλαβον, εἶδον, ἤγαγον, ἔλιπον, ἔδραμον; but the regular form is as much a nonentity in these verbs as it is in the English verbs *I found*, *I took*, *I saw*, *I led*, *I left*, *I ran*, &c. The first aorist in these would be sheer vulgarity; it would be parallel to *I finded*, *I taked*, *I seed*.

Remark 4. In strictness, therefore, the Greek verb has but one aorist active; that aorist, when regular, following the model of ἔτυψα, but being formed sometimes less regularly, in another manner, like ἔλαβον. Now and then, in the variety of dialects and styles, two forms appear in the same verb, as in ἔπεισα and ἔπιθον; one of these, however, as in this instance ἔπεισα, being that in ordinary use, the other rare, anomalous, and nearly obsolete. (*Philological Museum*, No. 4, p. 197, *seqq.*)

XV. The simple priority of one event to another in narrative is usually expressed by the participle of the aorist.

The Athenians, having instituted trials against those who were accused of having partaken in the mutilation of the Hermæ, executed some; and, having passed sentence of death against those who had escaped, proclaimed a reward to any one who killed them. —Alexander, having taken Thebes, honoured the descendants of Pindar, and

Ὁ καταιτιάομαι (1*st aorist part.*—*gen.*) μετέχω (*perf. infin.*) ὁ ὁ Ἑρμῆς περικοπὴ (*gen.*) κρίσις ποιέω (1*st aor.*) ὁ Ἀθηναῖος, ὁ μὲν ἀποκτείνω, ὁ δὲ διαφεύγω (2*d aorist part.*—*genit.*) θάνατος καταγιγνώσκω (2*d aor.*), ἐπανείπω ἀργύριον ὁ κτείνω (1*st aorist*).—Ἀλέξανδρος Θῆβαι αἱρέω (2*d aor.*) τιμάω ὁ ἔκγονος ὁ Πίνδαρος, καὶ

allowed his house alone to stand, but killed many of the Thebans.—A wolf having swallowed a bone, went about seeking one to cure him; and, having met with a heron, invited him, for hire, to take out the bone.—Theseus, having mastered the bull of Marathon, which was injuring the country, delivered all the inhabitants from great fear and perplexity.

ὁ οἰκία αὐτὸς μόνος ἐάω ἵστημι (*perf.*), φονεύω δὲ ὁ Θηβαῖος πολύς.—Λύκος καταπίνω (2*d aor.*) ὀστοῦν περίειμι (*imperf.*) ζητέω ὁ ἰάομαι · (*fut. part.*) περιτυγχάνω δὲ (2*d aor.*) ἐρωδιὸς (*dat.*) οὗτος παρακαλέω (*imperfect*) ἐπὶ μισθὸς (*dative*) ὁ ὀστοῦν ἐξαιρέω (2*d aor.*).—Θησεὺς, χειρόω (1*st aor. mid.*) ὁ Μαραθὼν (*dative*) ταῦρος, ὁ ὁ χώρα λυμαίνομαι, μέγας φόβος καὶ μέγας ἀπορία πᾶς ὁ οἰκέω (*pres. part. active*) ἀπαλλάσσω (1*st aor.*).

XVI. The aorist infinitive is used when the action is not meant to be described as extending over time. It is then generally rendered into English by the present tense.

1. *Alcibiades said that the Athenians were not anchoring in a good place at Ægospotami, but advised them to remove to Sestus, to a harbour and a city, where, said he, ye may fight whenever ye choose.—Thou mayest see those who are in love praying to be freed as from any other disorder,*

Ἀλκιβιάδης οὐκ ἐν καλὸς (τόπος) φημὶ ὁ Ἀθηναῖος ἐν ὁ Αἰγοσποταμοὶ ὁρμέω (*imperf. infin.*), ἀλλὰ μεθορμίζω (1*st aor.*) ἐς Σηστὸς παραινέω (*imperfect*) πρός τε λιμὴν καὶ πρὸς πόλις, οὗ εἰμι (*part.*) ναυμαχέω, φημὶ, ὅταν βούλομαι (*pres. subj.*).—Εἰδέω (2*d aor. opt.*) ἄν ὁ ἐράω (*pres. part. pass.*), εὔχομαι ὥσπερ καὶ ἄλλος τις νόσος

and yet not able to get themselves free, but bound by a stronger compulsion than if they had been bound in iron.—If, on thy wishing to learn music from me, I should point out to thee persons much more skilful than myself in music, and who would be obliged to thee if thou wert willing to learn from them, what fault couldst thou find with me?

ἀπαλλάσσω (*2d aor.*), καὶ οὐ δύναμαι μέντοι ἀπαλλάττω (*mid.*) ἀλλὰ δέω (*perf.*) ἰσχυρός τις ἀνάγκη ἢ εἰ ἐν σίδηρος δέω (*pluperf.*).—Εἰ βούλομαι (*gen. absol.*) μουσικὴ μανθάνω (*2d aor.*) σὺ παρ' ἐγὼ, δείκνυμι (*1st aor. opt.*) σὺ πολὺ δεινὸς ἐγὼ περὶ μουσικὴ (*acc.*), καὶ σὺ χάρις (*acc.*) ἂν εἰδέω (*perf. part. act.*) εἰ ἐθέλω παρ' αὐτὸς μανθάνω,[1] τίς ἂν ἐγὼ (*dat.*) μέμφομαι; (*pres. opt.*)

2. *A great host of the Siceli having come into Sicily, and conquering the Sicani in battle, sent them off to the southern and western parts of it, and, instead of Sicania, caused the island to be called Sicelia.—Archidamus summoned one of those who falsely accused Crito to a public trial, in which it was necessary that he be tried, what he is to suffer or pay.—Xenocrates having once on a time come*

Ἔρχομαι ἐς ὁ Σικελία στρατὸς πολὺς ὁ Σικελὸς, ὅ τε Σικανὸς (*accus.*) κρατέω μάχη, ἀποστέλλω (*1st aorist*) πρὸς ὁ μεσημβρινὸς καὶ ἑσπέριος (μέρος) αὐτὸς, καὶ ἀντὶ Σικανία Σικελία ὁ νῆσος ποιέω καλέω.[2]—Ἀρχίδαμος προκαλέω (*1st aorist mid.*) τις ὁ συκοφαντέω (*pres. part.*) ὁ Κρίτων εἰς δίκη δημόσιος, ἐν ὃς αὐτὸς δεῖ κρίνω (*1st aor.*) ὅστις δεῖ πάσχω (*2d aor.*) ἢ ἀποτίνω (*1st aor.*).[3]—Εἰσέρχομαί ποτε Ξενοκράτης, εἶπω Πλάτων

1. The aorist is used in the first instance, because the execution of the wish is not completed, the present here because it is.
2. Present infinitive, because the use of the name continued.
3. To suffer *in person*, or pay as a fine.

in, Plato told him to scourge his slave, for that he himself could not, on account of his being angry.

μαστιγόω (1st aor.) ὁ παῖς, αὐτὸς γὰρ μὴ δύναμαι διὰ ὁ ὀργίζω (*perfect infin. pass.*).

XVII. In the same way the present imperative is used when the thing commanded to be done is considered as occupying time in its fulfilment, the aorist when it is conceived as executed in a single point of time.

XVIII. Hence the aorist of the imperative expresses eagerness and impatience. Thus, in the celebrated address of Ajax (*Il.*, 14, 645), we have the following:

Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἀέρος υἷας Ἀχαιῶν,
Ποίησον δ' αἴθρην, δὸς δ' ὀφθαλμοῖσιν ἰδέσθαι,
Ἐν δὲ φάει καὶ ὄλεσσον.

On the other hand, general precepts are more naturally expressed in the imperative present; as, Ἀνέχου καὶ ἀπέχου, *Bear and forbear.*

Obs. Legal enactments, referring to a particular case, are in the aorist; general enactments in the present imperative. Thus, Ἐν στήλῃ ἀναγραψάντων (*Attic imper.*) δίκαια πάντα οἱ ταμίαι, καὶ τὸ λοιπὸν ἀναγραφόντων οἱ αἰεὶ ταμίαι ἐς στήλην. — This distinction is always observed in the Attic inscriptions.

1. *Cyrus said to his grandfather, "If, then, thou dost not want these things, give them to me." And Astyages said, "O child, take both these things, and distribute them to whom thou pleasest, and as many others as thou wishest." — Socrates, uncovering him-*

Ὁ Κῦρος πρὸς ὁ πάππος, φημὶ, Εἰ τοίνυν μὴ σὺ οὗτος δέομαι (*subj.*), ἐγὼ δίδωμι (2d *aorist*) αὐτός. Ἀλλ' ὦ παῖς φημι ὁ Ἀστυάγης, καὶ οὗτος λαμβάνω (2d *aor. part.*) διαδιδόω (*pres.*) ὅστις σὺ βούλομαι, καὶ ὁ ἄλλος ὁπόσος θέλω. — Ἐκκαλύπτω (1st *aor.*

self (for he had been covered up), said, which was the last thing he uttered, "O Crito, we owe a cock to Æsculapius; pay, then, and do not neglect it."— Let the ruler and the private person address any one in a friendly way; whose (of the two) address dost thou suppose gives more pleasure to him who hears it? Let each, when he has sacrificed, honour him; let them both tend him alike when sick; from which dost thou think the honour will be more gratefully received?

mid.) ὁ Σωκράτης, ἐγκαλύπτω (*pluperfect*) γὰρ, εἶπω, ὃς δὴ τελευταῖος φθέγγομαι (*1st aorist*), Ὦ Κρίτων, ὁ Ἀσκλήπιος ὀφείλω ἀλεκτρυών· ἀλλ' ἀποδίδωμι (*2d aorist — 2d pers.*) καὶ μὴ ἀμελέω (*1st aor. subj.*).—Προσείπω (*1st aor.*) τις φιλικῶς ὅ τε ἄρχων καὶ ὁ ἰδιώτης· ὁ πότερος πρόσρησις μᾶλλον εὐφραίνω ὁ ἀκούω (*1st aor. part.*) νομίζω; Θύω δὲ τιμάω (*1st aor.*) ἑκάτερος, κάμνω (*pres. part.*) θεραπεύω (*1st aor.*) ὁμοίως· ὁ παρ' ὁ πότερος τιμὴ μέγας ἂν χάρις (*genitive*) δοκέω τυγχάνω;

2. *Take wisdom as thy viaticum from youth to old age, for this is more secure than all other possessions. — Make no one a friend before thou mayest have inquired how he has treated his former friends; for expect that he will be such to thee as he has been to them. —Be content with present things, but seek after better. —Speak of absent friends to those that are present, that thou mayest seem not*

Ἐφόδιον ἀπὸ νεότης εἰς γῆρας λαμβάνω (*pres.*) σοφία· βέβαιος γὰρ οὗτος ὁ ἄλλος κτῆμα.—Μηδεὶς φίλος ποιέω (*pres. imper. mid.*) πρὶν ἂν ἐξετάζω (*1st aor. subj.*) πῶς χράω (*perfect*) ὁ πρότερος φίλος· ἐλπίζω γὰρ αὐτὸς καὶ περὶ σὺ γίγνομαι τοιοῦτος, οἷος καὶ περὶ ἐκεῖνος γίγνομαι (*perf.*). — Στέργω μὲν ὁ πάρειμι (*part.*), ζητέω δὲ ὁ ἀγαθός.—Ὁ ἄπειμι (*part.*) φίλος μνάομαι (*perf.*) πρὸς ὁ πάρειμι, ἵνα δοκέω μηδὲ

to neglect those also when absent.—Cease from transgressing against thy country, and do not follow the advice of these men, who are endeavouring to overturn all things for the sake of gain.

οὗτος (*gen.*) ἄπειμι ὀλιγωρέω.—Παύω (*1st aor. mid.*) ἁμαρτάνω ἐς ὁ πατρὶς, καὶ μὴ πείθω (*pres. middle*)[1] οὗτος ὁ ἀνὴρ ὃς κέρδος (*plur.*) ἕνεκα πᾶς ἀνατρέπω ἐπιχειρέω.

XIX. The participle of the future is used, not merely to denote futurity, but also the purpose with which the action of the verb on which it depends is performed. The article, joined with the participle, denotes more emphatically the character or qualification; as, ταῦτα δεῖ τοῦ ἐρεννήσοντος.

Astyages and his friends, when they stood up to dance, so far from (being able) to dance in time, were not even able to stand erect.—Thou goest with more pleasure to the gods to petition, and hast the more hope that thou shalt obtain what thou petitionest for, because thou thinkest thou art conscious to thyself of never having neglected them.—The Lacedæmonians had no sooner heard of the landing of the

Ἀστυάγης καὶ ὁ φίλος, ἐπεὶ ἀνίστημι[2] (*2d aorist opt.*) ὀρχέομαι (*fut. part.*), μὴ ὅπως ὀρχέομαι (*pres. infin.*) ἐν ῥυθμὸς ἀλλ' οὐδ' ὀρθόω (*mid.*) δύναμαι.—Ἥδιον μὲν ἔρχομαι πρὸς ὁ θεὸς δέομαι (*fut. part.*), ἐλπίζω δὲ μᾶλλον τυγχάνω ὃς (*plur.*) ἂν δέομαι (*subj.*), ὅτι συνειδέω (*perfect infin.*) σαυτοῦ δοκέω οὐ πώποτ' ἀμελέω (*1st aor. part.*) αὐτός (*gen.*).—Ὁ Λακεδαιμόνιος οὐκ φθάνω (*2d aor. indic.*) πυνθάνομαι (*2d aor. part.*) ὁ ὁ ὁ

1. If, however, an act of immediate compliance had been called for, the aorist would here have been proper. Thus (*Soph., Antig.*, 979), Ἐγὼ διδάξω· καὶ σὺ τῷ μάντει πιθοῦ.

2. Ἐπεὶ with the optative, as the act was repeated. (*Vid.* p. 213.)

Barbarian army, than, neglecting everything else, they came to help.	βάρβαρος στρατία ἀπόβασις (*accus.*), καὶ πᾶς ὁ ἄλλος (*gen. plur.*) ἀμελέω (*1st aorist*), ἥκω ἀμύνω (*fut. part.*).

XX. Instead of the simple future, a circumlocution is used with μέλλω and the infinitive future or present; as, Μέλλω γράφειν, *I am about to write.*—Μέλλω ποιήσειν, *I am about to do it.*

XXI. Sometimes, however, this circumlocution expresses not so much futurity as the probability of the future, or, like the Latin future in *rus*, a consequence to which a certain condition is precedent. Thus, Πῶς δεῖ συνίστασθαι τοὺς μύθους, εἰ μέλλει καλῶς ἕξειν ἡ ποίησις, "if the poetry *is to be* good."

Obs. The aorist infinitive with μέλλω is rare, and is condemned by the Atticists; but it is used to denote that the action is transient.—(*Lobeck, ad Phryn.*, p. 745.)

Alexander, being nimble and swift of foot, and being invited by his father to run the stadium at Olympia, replied, "Yes, if I were going to have kings as antagonists."—The husband prepares all things beforehand for the children that are about to be, whatever he thinks will be advantageous to them for support; and that, too, in as great number as he can.—He that is to farm well, must	Ἐλαφρός εἰμι Ἀλέξανδρος καὶ ποδώκης, καὶ παρακαλέω ὑπὸ ὁ πατὴρ Ὀλύμπιος (*accus. plur. neut.*) τρέχω (*2d aor.*) στάδιον, Εἴγε, φημὶ, βασιλεὺς ἔχω (*fut. infin.*) μέλλω ἀνταγωνιστής.—Ὁ ἀνὴρ ὁ μέλλω (*part.*) εἰμὶ (*fut.*) παῖς προπαρασκευάζω πᾶς ὅσος ἂν οἶμαι (*subj.*) συμφέρω αὐτὸς πρὸς ὁ βίος, καὶ οὗτος (*accus. plural neut.*) ὡς ἂν δύναμαι πλεῖστος (*accus. plur. neut.*).—Ὁ μέλλω ὀρθῶς γεω-

first of all know the nature of the soil.—Cyrus spoke boastfully when the battle was about to take place, but he was not much a boaster otherwise.—When age now excluded Agesilaus from going to war both on foot and on horseback, and he saw the city needing money, if it were to have any ally, he set himself to furnish it.—When the Athenians were now on the point of leaving one another in the midst of dangers, the causes of apprehension came into their minds more than when they decreed to sail to Sicily.

γέω (*fut.*) ὁ φύσις χρὴ πρῶτον ὁ γῆ εἰδέω (*perf.*).—Ὁ Κῦρος μεγαληγορέω (*imperf.*), μέλλω ὁ μάχη (*genit. absol.*) γίγνομαι· ἄλλως δὲ οὐ μάλα μεγαληγόρος εἰμί.—Ὡς Ἀγησίλαος ὁ στρατεύω (*infin. mid.*) καὶ πεζὸς (*dat. sing. fem.*) καὶ ἐφ' ἵππος (*gen.*) ἀπείργω ἤδη ὁ γῆρας, χρῆμα δὲ ὁράω (*imperfect*) ὁ πόλις δέομαι, εἰ μέλλω (*opt.*) σύμμαχός τις ἔχω (*fut.*), ἐπὶ ὁ πορίζω οὗτος (*plur.*) ἑαυτοῦ τάσσω.—Ὡς ἤδη μέλλω (*imperf.*) ὁ Ἀθηναῖος μετὰ κίνδυνος (*gen.*) ἀλλήλων ἀπολείπω, μᾶλλον αὐτὸς (*accus.*) ἔσειμι (*imperfect*) ὁ δεινὸς (*neut. plural*) ἢ ὅτε ψηφίζω (*imperf. mid.*) πλέω ἐς Σικελία.

SECTION VI.

OF THE MIDDLE AND PASSIVE VOICES.

I. The middle and passive voices appear originally the same. The present and imperfect do not differ. The futures middle are often used passively, and the perfect and aorist passive in a middle sense. The aorists middle are the only tenses which are not used passively.

II. The middle, as a distinct voice, denotes that the

action of the agent is exerted upon himself, either, 1. *visibly and bodily;* as, λούεσθαι, "to wash one's self," "to bathe;" κείρεσθαι, "to clip one's self;" ἀπάγχεσθαι, "to strangle one's self;" or, 2. *virtually;* as, κρύπτεσθαι, "to hide one's self;" ἐπείγεσθαι, "to urge one's self;" ἀναμιμνήσκεσθαι, "to remind one's self."

Obs. If, however, an emphatic contrast or distinction of objects is to be expressed, the active voice must be used with a reflexive pronoun. Thus, Μεγαρέων οἱ πλεῖστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται, *The greatest part of the Megareans live by the making of jackets;* but Ναυσικύδης ἀπ' ἀλφιτοποιίας ἑαυτόν τε καὶ τοὺς οἰκέτας τρέφει, *Nausicydes supports both himself and his household by the making of flour.*

Classes of Middle Verbs.

I. The principal usages of the middle voice are four in number.

1. The *first class* of middle verbs consists of those where the action of the agent is exerted upon himself; as, Ἀπήγξατο, *He hung himself.*—Κεφαλὴν ἐκόψατο, *He wounded his own head.*—This class has already been alluded to.
2. The *second class* denote an action performed by the agent, not *upon* himself, but *for* himself, to his own benefit; as, Ἄγεσθαι γυναῖκα, *To take a wife to one's self.*—Καταδουλοῦσθαι πόλιν, *To subjugate a city to one's self.*—Ποιεῖσθαι, *To make to one's self;* i. e., to regard or consider.
3. The *third class* is when the action is not literally performed by the person *on* or *for* whom it is done, but by another at his request or command. Thus, Κείρομαι may mean "I clip myself," or *get myself clipped.*—Παρατίθεμαι τράπεζαν, *I cause a table to be set before me.*—Διδάσκομαι υἱόν, *I cause my son to be taught.*
4. The *fourth class* consists of those middle verbs

which denote a reciprocal action between two persons or parties. Such are the verbs signifying to *contract*, *quarrel*, *fight*, *converse*, &c. Thus, in Demosthenes, it is said, Ἕως ἂν διαλυσώμεθα τὸν πόλεμον, *Until we shall have put an end to the war, by treaty mutually agreed upon.* To this head belong such verbs as μάχεσθαι, σπένδεσθαι, διαλέγεσθαι, &c.

II. Middle verbs of the first class are often followed by an accusative case: for example, where, in such verbs as κόπτομαι, *to mourn*, σεύομαι, *to urge one's self on*, the direct action is done by the agent on himself, but an accusative follows of some other person or thing which that action farther regards. Thus, Ἐκόψαντο αὐτόν, *They mourned for him;* i. e., they cut or lacerated themselves for him. — Σεύονται αὐτόν, *They stir themselves in pursuit of him.*—Ἐτιλλέσθην αὐτόν, *They tore their hair in mourning for him.* So, also, Φυλάξαι τὸν παῖδα, *To guard the boy;* but Φυλάξασθαι τὸν λέοντα, *To guard one's self against the lion.*

III. The reflective sense, which really belongs to the middle verb, is sometimes lost in rendering into other languages. Thus, παύομαι, *I cease* (make myself to desist); στέλλομαι, *I travel* (send myself on a journey); φοβοῦμαι, *I fear* (frighten myself), &c.

IV. Many verbs are now found only in the middle voice, having a neuter or active sense, and answering to the Latin deponents.

V. In many verbs, the perfect, pluperfect, and aorist passive are used in a middle sense, besides the ordinary meaning of the passive. Thus, Ἐπιδεδειγμένος τὴν πονηρίαν, *Having openly manifested his wickedness.* — Μεμισθωμένος χωρίον, *Having hired a piece of ground.* — Κατεκλίθη, *He laid himself down.*—Ἀπηλλάγη, *He departed.* The regular middle form of the aorist in such verbs is unusual or obsolete. In some it has a special

signification; as, σταλῆναι, *to travel*; but στείλασθαι, *to array one's self.*

Obs. As regards the use of the perfect and pluperfect passive in a middle sense, the opinion of Buttmann appears the most rational, that in all cases where a verb has a regular middle voice, with its appropriate reflex signification, the perfect and pluperfect passive, and they alone, are used as the perfect and pluperfect of that voice, and possess that signification along with their own. In conformity with this doctrine, the middle voice would seem to be nothing else than the passive verb, used under a peculiar modification of its meaning, and illustrating the tendency of the Greeks in early times to look upon themselves in all reflex acts, whether external or internal, as patients rather than agents; a tendency which is exemplified in every page of the Homeric poems, and which belongs more or less to every people in an early stage of civilization, before the nation comes of age, and acquires the consciousness, along with the free use, of its powers. This seems to be the reason why so many of the verbs employed by the Greeks to denote states of mind or of feeling have a passive form; such as οἶομαι (οἰμαι), αἰσθάνομαι, σκέπτομαι, ἐπίσταμαι, βούλομαι, ἄγαμαι, ἥδομαι, μαίνομαι. In some tenses, indeed, in which a variety of forms presented itself, one of them was allotted more peculiarly to the passive signification, another to the middle: that instinct which, in all languages, is evermore silently at work in giving definiteness to the speech of a people, in proportion as its thoughts become more definite, manifested itself in assigning one form of the future and aorist to the passive voice, another to the middle; the preference being perhaps determined by the affinity of the latter to the corresponding active tenses, of the former to the perfect passive. Instances, however, remain to show that, at the time when the Greek language comes first into view, the line of demarcation was not deemed quite impassable; and the passive voice would not unfrequently assert its rights to its cast-off future, and now and then, though very rarely, even to the aorist. (*Philol. Museum*, No. 4, p. 221, *seq.*)

VI. With regard to the *perfect middle*, it may be remarked, that this tense is of very rare occurrence, so as to have far more the character of an occasional re-

dundancy than of a regular formation. In fact, when the preterit exists in this particular form, it very rarely exists in the same verb in any other form; and where two forms do occur, it will generally be found that the one did not come into use till the other was growing obsolete. The perfect middle, it is true, has undoubtedly some degree of alliance with a neuter meaning, but then this alliance is very far from being constant. This form has often a truly active and transitive signification; as, for example, *λέλοιπα, I have left; ἔκτονα, I have killed;* while, on the other hand, the form considered as active is of frequent occurrence in a neuter or reflex sense; as in *κέκμηκα, I am weary; ἕστηκα, I stand; μεμένηκα, I remain; βεβίωκα, I have lived,* &c. These instances, which might be easily multiplied, are sufficient to prove that there is no good ground for assigning to either of these forms of the perfect any determinate cast of signification, whether it be active or neuter. Some *preference* of what is called the middle form for the neuter sense is the utmost that can with truth be ascertained. In a few instances *both* the forms certainly do exist, and with a characteristic difference of signification; as, *ὀλώλεκα, I have destroyed;* and *ὄλωλα, I am undone; πέπεικα, I have persuaded;* and *πέποιθα, I am confident;* in others the two forms occur, indeed, but with little discrimination in sense; as, *πέπραχα* and *πέπραγα, δέδοικα* and *δέδια.* (*Phil. Museum*, No. 4, p. 200.)

VII. The reason why the future middle is often found in a passive sense appears to be this: that the form of the future, which, in the later ages of the Greek language, when the grammarians wrote, seems to have been used exclusively in a middle sense, had previously a wider range legitimately belonging to it.

EXAMPLES OF MIDDLE VERBS.

1. *When the Action is exerted upon the Agent.*

1. *Cyrus said, "Farewell, my dear sons! and carry a farewell, as from me, to your mother; and all my friends, both present and absent, farewell!" Having said these things, and shaken hands with all, he covered himself up, and so died.—The Egyptian priests wear a linen garment alone, and sandals of papyrus; and bathe twice each day in cold water, and twice each night.—Solon, having feigned madness, and crowned himself, rushed into the market-place, where he read to the Athenians, by the herald, his elegiac verses respecting Salamis.*

Κῦρος εἶπω, Χαίρω ὦ φίλος παῖς, καὶ ὁ μήτηρ ἀπαγγέλλω ὡς παρ' ἐγὼ, καὶ πᾶς δὲ ὁ πάρειμι καὶ ὁ ἄπειμι φίλος χαίρω. Οὗτος εἶπω, καὶ πᾶς δεξιόω (1*st aor. part. mid., with accus.*), συγκαλύπτω καὶ οὕτως τελευτάω.—Ὁ ἱερεὺς ὁ Αἰγύπτιος ἐσθῆς φορέω λίνεος μόνος καὶ ὑπόδημα βύβλινος· λούω δὲ δὶς ὁ ἡμέρα ἕκαστος (*gen.*) ψυχρὸς (ὕδωρ), καὶ δὶς ἕκαστος νύξ.—Σόλων μαίνομαι (*present infin.*) προσποιέω (1*st aor. part. mid.*), καὶ στεφανόω εἰσπίπτω (2*d aor.*) εἰς ὁ ἀγορὰ, ἔνθα ὁ Ἀθηναῖος ἀναγιγνώσκω (2*d aor.*) διὰ ὁ κήρυξ ὁ περὶ Σαλαμὶς ἐλεγεῖον.

2. *They say that Xenophon was sacrificing, crowned, when he heard that his son had died in the battle near Mantinea; and, when the death was announced to him, uncrowned himself; then, learning that he had*

Φημὶ Ξενοφῶν θύω στέφω (*perf. part.*) ὅτε ἀκούω ὁ υἱὸς ἐν ὁ περὶ Μαντίνεια (*accus.*) μάχη ἀποθνήσκω· (2*d aor.*) ἀπαγγέλλω (1*st aor. part.—gen. absol.*) δ' αὐτὸς ὁ θάνατος ἀποστεφανόω· (1*st aorist*) ἔπειτα μανθάνω (2*d aor.*) ὅτι γεν-

died nobly, he put on his crown again. — Diogenes supported himself upon a staff on having become ill, but afterward he carried one perpetually. — Some men, fearing lest, having been taken, they may lose their lives, die beforehand, through fear; some by throwing themselves down; some by strangling themselves; some by cutting their own throats. — All who conversed with Cyrus exhorted him not to fight, but to station himself behind them. — Aristippus was qualified to adapt himself both to place, and time, and person.

ναίως, πάλιν ἐπιτίθημι (2d aor. infin. mid.) ὁ στέφανος. — Διογένης βακτηρία ἐπερείδω (1st aor.) ἀσθενέω (1st aor. part.) ἔπειτα δὲ διαπαντὸς φορέω (imperfect). — Ἔνιοι, φοβέω (mid.) μὴ, λαμβάνω (1st aor.), ἀποθνήσκω, (2d aor.) ὑπὸ ὁ φόβος προαποθνήσκω· ὁ μὲν ῥιπτέω ἑαυτοῦ· ὁ δὲ ἀπάγχω· ὁ δὲ ἀποσφάττω. — Παρακελεύομαι (imperf.) ὁ Κῦρος (dat.), ὅσοσπερ διαλέγομαι (imperfect) μὴ μάχομαι ἀλλ' ὄπισθεν ἑαυτοῦ (genitive) τάττω. — Ἀρίστιππός εἰμι ἱκανὸς ἁρμόττω (1st aor.) καὶ τόπος καὶ χρόνος καὶ πρόσωπον.

2. *When the Action is exerted with* reference to, *or* for the benefit *of the Agent.*

1. *The Athenians used to import their timber from Macedonia. — No one of the Egyptians chooses to give his daughter in marriage to a swineherd, nor to take (a wife) from among them; but the swineherds give in marriage, and take wives, from among one another. — Tissaphernes, instead of negotiating peace, sent for*

Ὁ Ἀθηναῖος ἀπὸ Μακεδονία ἄγω (2d aor. mid.) ὁ ξύλον. — Ὁ συβώτης (plur.) ἐκδίδωμι (mid.) θυγάτηρ οὐδεὶς ὁ Αἰγύπτιος ἐθέλω, οὐδ' ἄγω (mid.) ἐξ αὐτός· ἀλλ' ἐκδίδωμί τε ὁ συβώτης καὶ ἄγω ἐξ ἀλλήλων. — Τισσαφέρνης ἀντὶ ὁ εἰρήνη πράσσω στράτευμα πολὺς

a large army from the king in addition to what he previously had. — The state, judging Agesilaus to be more irreproachable than Leotychidas both in birth and merit, appointed him its king.—The Thracians flee, as was their custom, casting their peltæ round them behind; and some of them were caught leaping over the palisades.

παρὰ βασιλεὺς πρὸς ὃς (*dat.*) πρότερον ἔχω μεταπέμπω (*imperf. mid.*). — Κρίνω (1*st aor.*) ὁ πόλις ἀνεπίκλητός εἰμι Ἀγησίλαος Λεωτυχίδας, καὶ ὁ γένος καὶ ὁ ἀρετὴ, αὐτὸς ἵστημι (1*st aor. mid.*) βασιλεύς.—Ὁ δὲ Θρᾷξ καταφεύγω, ὥσπερ δὴ τρόπος εἰμὶ αὐτὸς, ὄπισθεν περιβάλλω (*mid.*) ὁ πέλτα· καὶ αὐτὸς ὑπεράλλομαι (*gen.*) ὁ σταυρὸς λαμβάνω τις.

2. *When Panthea heard that she is to belong to Cyrus, she rent her upper peplus around, and raised a lamentation.—Clearchus said to Phalynus, "Being in such a plight, we apply to thee for advice, what we ought to do about the things which thou mentionest: do thou, then, give us advice, what seems to thee most honourable and best." — The Lacedæmonians decreed that fifty of those who had returned from exile to Phlius, and fifty of those of the place, should enact laws, according to which they*

Ὡς ἀκούω Πάνθεια ὅτι Κῦρός (*gen.*) εἰμι (*fut.*) περικαταῤῥήγνυμί (1*st aor mid.*) τε ὁ ἄνωθεν πέπλος, καὶ ἀνοδύρομαι (1*st aor.*). —Ὁ Κλέαρχος εἶπω Φαλύνος, Ἐν τοιοῦτός εἰμι πρᾶγμα (*plural*) συμβουλεύω (*mid.*) σὺ (*dative*) τίς χρὴ ποιέω περὶ ὃς (*gen.*) λέγω. Σὺ οὖν συμβουλεύω[1] ἐγὼ (*dat.*), ὅστις σὺ δοκέω καλὸς καὶ ἀγαθός εἰμι. — Ὁ Λακεδαιμόνιος γιγνώσκω (2*d aor.*) πεντήκοντα μὲν ἀνὴρ ὁ κατέρχομαι εἰς Φλιοῦς, πεντήκοντα δὲ ὁ οἰκοθεν, νόμος τίθημι[2] (2*d aor.*) καθ' ὃς

1. Βουλεύειν is "*to give advice;*" βουλεύεσθαι, "*to get advice;*" i. e., to deliberate with yourself or consult with others.—The person consulted is put in the dative.

2. Active voice, because they are considered as *imposing laws.*

should live in the state.—The very persons who have enacted laws, often disapproving, change them.—A blind man carried a lame man upon his back, lending feet and borrowing eyes.

πολιτεύω (*fut. opt. mid.*).—Ὁ νόμος αὐτὸς ὁ τίθημι[1] (*2d aor. part. mid.*) πολλάκις ἀποδοκιμάζω (*1st aor.*) μετατίθημι (*mid.*).—Ἀνήρ τις λιπόγυιος ὑπὲρ νῶτος (*gen.*) λιπανγὴς ἄγω (*imperf.*), ποῦς χράω (*1st aor. part. act.*), καὶ ὄμμα χράομαι (*1st aor. part.*).

3. *When the Agent* causes *a thing to be done, or when an Action is performed by another* at his command.

The Egyptians said that Psammitichus, having caused a rope to be woven of many thousand fathoms, let it down into the sources of the Nile, and did not reach the bottom.—Do good men cause their sons to be instructed in other things, to the ignorance of which death is not attached,[2] yet not cause them to be instructed in justice?—The Athenians having conquered in several battles, and having built themselves for-

Ὁ Αἰγύπτιός φημι Ψαμμίτιχος, πολὺς χιλιὰς ὄργυια πλέκω (*1st aor. part. mid.*) κάλως, κατατίθημι (*2d aorist*) εἰς ὁ πηγὴ ὁ Νεῖλος, καὶ οὐκ ἐξικνέομαι ἐς βύσσος.—Ὁ μὲν ἄλλος (*acc.*) ἄρα ὁ ἀγαθὸς ἀνὴρ διδάσκω ὁ υἱεὺς, ἐφ' ὃς (*dat.*) οὔκ εἰμι θάνατος ὁ ζημία (*nom.*) ἐὰν μὴ ἐπίσταμαι (*3d plur. pres. subj.*), ὁ δὲ δίκαιος (*accus. plur. neut.*) οὐ διδάσκω;—Κρατέω ὁ Ἀθηναῖος (*genit. absol.*) μάχη ὁ πλείων, καὶ ὁ τεῖχος οἰκοδομέω[3] (*mid.*), ἔρ-

1. Middle voice, because spoken of a democratic state, where the people make laws for themselves.

2. Literally, "On which the penalty is not death if they do not know."

3. The middle signifies "to build for yourself, by your own hands, or those of another;" the middle, therefore, cannot be used of one who builds, as a workman, entirely for another.

tifications, Gylippus the Lacedæmonian came, and brought an army from Peloponnesus.—Panthea, the wife of Abradates, of her own resources had both a golden breastplate made for him, and a golden helmet.

χομαι Γύλιππος Λακεδαιμόνιος στρατία ἔχω ἐκ Πελοπόννησος.—Πάνθεια, ὁ Ἀβραδάτης γυνὴ, ἐκ ὁ ἑαυτοῦ χρῆμα χρυσοῦς τε αὐτὸς θώραξ ποιέω καὶ χρυσοῦς κράνος.

4. *Perfect Passive used in a Middle sense by both Middle and Deponent Verbs.*

We try statuaries, not drawing inferences from their words, but whomsoever we see to have made his former statues well, on this one we rely, that he will also make his future ones well. — Euthydemus, having collected for himself many writings of both the most illustrious poets and sophists, in consequence of these began to think that he was superior to his coevals in wisdom.—Orestes and Pylades, and Theseus and Pirithous, are celebrated in song for having performed the greatest and noblest things on account of their admiring each other.—Virtue said to Vice, "Thou hast never beheld the most pleasing spectacle of all, for thou hast never beheld any good deed of thine own."

Ὁ ἀνδριαντοποιὸς δοκιμάζω, οὐ ὁ λόγος (*dat.*) αὐτὸς τεκμαίρομαι, ἀλλ' ὃς ἂν ὁράω ὁ πρόσθεν ἀνδριὰς καλῶς ἐργάζομαι (*perfect part.*), οὗτος πιστεύω καὶ ὁ λοιπὸς εὖ ποιέω.—Εὐθύδημος γράμμα πολὺς συλλέγω (*perfect passive*) ποιητής τε καὶ σοφιστὴς ὁ εὐδόκιμος, ἐκ οὗτος νομίζω διαφέρω ὁ ἡλικιώτης (*gen.*) ἐπὶ σοφία (*dat.*).—Ὀρέστης καὶ Πυλάδης, καὶ Θησεὺς καὶ Πειρίθους, ὑμνέω, διὰ ὁ ἀγαμαι ἀλλήλων, ὁ μέγας καὶ καλὸς διαπράσσω (*perfect infin. pass.*). —Ὁ Ἀρετὴ εἶπω πρὸς ὁ Κακία, Ὁ πᾶς ἡδὺς θέαμα (*gen.*) ἀθέατός εἰμι, οὐδεὶς γὰρ πώποτε σαυτοῦ ἔργον καλὸς θεάομαι (*perfect*).

5. *Aorist Passive used in a Middle sense.*

Socrates said that his genius opposed him when endeavouring to think of his defence unto the judges.—Thrasybulus, having set forth from Thebes with about seventy men, seizes on Phyle, a strong place.—When Socrates heard that Ischomachus was called fair and good by all, he appeared (fitting) unto him to try to get into his company.—When Alcibiades was sailing into the harbour, a large crowd collected.—Alcibiades, however, having come to anchor, did not immediately disembark, fearing his enemies.—Cyrus, having seen the dream, awoke.—Having gone home, he lay down.—Demosthenes and Eurymedon crossed with their whole army from Corcyra to the extremity of Iapygia.—I wish to converse with them.

Σωκράτης εἶπω ὅτι ἐπιχειρέω αὐτὸς (*dat.*) φροντίζω (1*st aorist*) ὁ πρὸς ὁ δικαστὴς ἀπολογία ἐναντιόω (1*st aor. pass.*) ὁ δαιμόνιον.—Θρασύβουλος, ὁρμάω (1*st aor. pass.*) ἐκ Θῆβαι ὡς σὺν ἑβδομήκοντα ἀνὴρ, Φυλὴ χωρίον καταλαμβάνω ἰσχυρός.—Ἐπεὶ ὁ Ἰσχόμαχος ἀκούω (*imperf.*) Σωκράτης πρὸς πᾶς (*gen.*) καλός τε καὶ ἀγαθὸς ἐπονομάζω (*pres. part. pass.*), δοκέω (1*st aor.*) αὐτὸς οὗτος (*dat.*) πειράω (1*st aor. infin. pass.*) συγγίγνομαι (2*d aorist*). — Καταπλέω Ἀλκιβιάδης (*gen. absol.*) πολὺς ὄχλος ἀθροίζω (1*st aor. pass.*).—Ἀλκιβιάδης δὲ, ὁρμίζω (1*st aor. part. pass.*) ἀποβαίνω οὐκ εὐθὺς, φοβέω ὁ πολέμιος.—Εἰδέω ὁ ὄναρ Κῦρος ἐξεγείρω (1*st aor. pass.*).—Οἴκαδε ἔρχομαι κατακλίνω (1*st aor. pass.*). — Δημοσθένης καὶ Εὐρυμέδων ἐκ ὁ Κέρκυρα περαιόω (1*st aor. pass.*) σύμπας ὁ στρατία ἐπ' ἄκρος Ἰαπυγία.—Ἐθέλω αὐτὸς (*dat.*) διαλέγω (1*st aor. pass.*).

VIII. Many verbs have a future middle in form, but in sense active, and a regular part of the active conjugation; as, *ἀκούω, ἀκούσομαι, ἀκήκοα, ἤκουσα*; *βαίνω, βήσομαι, βέβηκα, ἔβην*. — Of others, such as *θηράω, θαυμάζω, ἐπαινέω, χωρέω, διώκω*, the future middle is preferable, though not exclusively used.

Callicratidas, having collected his ships, prepared himself as about to meet the enemy.—When the things that had taken place in Sicily were announced at Athens, they thought that the enemies from Sicily would straightway sail with their naval force against the Pirœus.—A dog, and not he who cherishes a right mind, would say, "I will bite him who has bitten (me)."—Aristotle said that some men spare as if about to live forever, and others spend as if about to die immediately.—Seuthes, sending away (some) of the prisoners into the mountains, said that, if they would not come down and submit, he would burn also their villages and corn, and they should perish with hunger.—In whatever matter a man does not take the advice of

Καλλικρατίδας, *ἀθροίζω ὁ ναῦς, παρασκενάζω* (*imperf. mid.*) *ὡς ἀπαντάω* (*fut. part. mid.*) *ὁ πολέμιος* (*dat.*).—Ὁ *περὶ Σικελία* (*accus.*) *γίγνομαι* (*2d aor.*) *ἐπειδὴ ἐς ὁ Ἀθῆναι ἀγγέλλω, ὁ ἀπὸ ὁ Σικελία πολέμιος εὐθὺς σφεῖς* (*dat.*) *νομίζω ὁ ναυτικὸς* (*στράτευμα*) *ἐπὶ ὁ Πειραιεὺς πλέω* (*fut. mid.*).—Ὁ *δάκνω* (*2d aorist*) *δάκνω* (*fut. mid.*) *κύων ἂν εἶπω, οὐχ ὁ νοῦς ὀρθὸς τρέφω*.—Ὁ *ἄνθρωπος λέγω* Ἀριστοτέλης *ὁ μὲν οὕτω φείδομαι ὡς ἀεὶ ζάω* (*mid.*), *ὁ δὲ οὕτω ἀναλίσκω ὡς αὐτίκα θνήσκω* (*mid.*).—Ἀφίημι *ὁ αἰχμάλωτος ὁ Σεύθης εἰς ὁ ὄρος λέγω, ὅτι εἰ μὴ καταβαίνω* (*fut.*) *καὶ πείθω* (*mid.*), *κατακαίω* (*fut.*) *καὶ οὗτος ὁ κώμη καὶ ὁ σῖτος, καὶ ἀπόλλυμι* (*fut. mid.*) *ὁ λιμός*.—Ἐν *ὃς ἄν τις πρᾶγμα μὴ πείθω* (*pres. subj. mid.*)

him who gives good advice, he will certainly fail, and, failing, will be made to suffer loss.	ὁ εὖ λέγω (*dat.*) ἁμαρτάνω (*mid.*) δήπου, καὶ ἁμαρτάνω ζημιόω (*fut. pass.*).

SECTION VII.

OF THE MOODS.

1. *Indicative.*

I. The indicative is used to declare a fact simply and independently.

II. The Greek indicative is employed in some instances where the Latin requires the subjunctive. The following are the principal cases:

1. In oblique interrogations; as, *οὐκ οἶδα τίς εἶ*, where in Latin we have *nescio quis sis.*
2. After the relative with a general negative or interrogative; as, *οὐδείς ἐστιν ὅντιν' οὐκ ἐώρακα*; in Latin, *nemo est quem non viderim.*
3. When the relative expresses the purpose; as, *ἄνδρας ἐλέσθαι οἳ τοὺς νόμους συγγράψουσι*; in Latin, *qui leges scribant.*

III. The optative may be used in Greek with the oblique interrogation if the tense be past, but never the subjunctive.

2. *Subjunctive and Optative in Independent Propositions.*

I. The subjunctive is used in dubitative questions and exhortations with the first person; as, Τί *ποιῶ*; *What am I to do?*—Ἴωμεν, *Let us go.*—But in the second and third persons the optative is used.

II. In negative propositions, the subjunctive is employed after *μή*, or *οὐ μή*, for the future, but usually only the first aorist passive, or second aorist active

and middle. Instead of the first aorist active, the future is used.

1. *Agesilaus, having called together the allies, made known the things commanded by the state, and said that it was necessary for him to aid his country; "and if affairs there may go on well, know well that I will not forget you, but will come again to do what you desire." — Endeavour to surpass thy country, thy fellow-citizens, thy friends, in conferring benefits; for if thou conquer thy friends in conferring benefits, thy enemies will not be able to resist thee. — Clearchus said, "We must make the first days' marches as long as possible; for, if we once be distant two or three days' march from the royal army, the king will no longer be able to overtake us."*

Ἀγησίλαος, συγκαλέω ὁ σύμμαχος, δηλόω (1st aor.) ὁ ὑπὸ ὁ πόλις παραγγέλλω, καὶ εἶπω ὅτι ἀναγκαῖος εἰμι (opt.) βοηθέω ὁ πατρίς· (dat.) κἂν ἐκεῖνος (neuter plur.) καλῶς γίγνομαι (2d aor. subj.), εὖ ἐπίσταμαι ὅτι οὐ μὴ ἐπιλανθάνω (2d aor. subj. mid.) σὺ (gen.), ἀλλὰ πάλιν πάρειμι, πράσσω (fut. part.) ὃς σὺ δέομαι. — Πειράω (pres. imper. mid.) ὁ πατρὶς, ὁ πολίτης, ὁ φίλος, νικάω εὖ ποιέω· (part.) ἐὰν γὰρ ὁ φίλος (accus.) κρατέω εὖ ποιέω, οὐ μὴ σὺ (dative) δύναμαι (pres. subj.) ἀντέχω ὁ πολέμιος.—Κλέαρχος εἶπω, Πορευτέος (neuter) ἐγὼ ὁ πρῶτος σταθμὸς (accus.) ὡς ἂν δύναμαι (subj.) μακρός· (superl.) ἦν γὰρ ἅπαξ δύο ἢ τρεῖς ἡμέρα ὁδὸς (accus.) ἀπέχω ὁ βασιλικὸς στράτευμα, οὐκέτι μὴ δύναμαι βασιλεὺς ἐγὼ καταλαμβάνω.

2. *Unless either philosophers be kings in cities, or those*

Ἐὰν μὴ ἢ ὁ φιλόσοφος βασιλεύω (1st aor. subj.) ἐν ὁ πόλις, ἢ ὁ βασιλεύς τε νῦν

who are now called kings and potentates be genuine and sound philosophers, there is no rest from sufferings, O my friend, for cities, nor I think even for the human race; nor can this republic, which we have now described, ever till then come to be practicable, and see the light of the sun.— "I, for my part," said Socrates to Phædrus, "have taken such a desire to hear thee, that if thou take the way to Megara, and, having gone up to the wall, come back again, I will not be left behind by thee."

λέγω (*present part. pass.*) καὶ δυνάστης φιλοσοφέω (*1st aor. subj.*) γνησίως τε καὶ ἱκανῶς, οὐκ εἰμι κακὸς παῦλα, ὦ φίλος, ὁ πόλις, δοκέω δὲ οὐ δὲ ὁ ἀνθρώπινος γένος, οὐδ' οὗτος ὁ πολιτεία μή ποτε πρότερον φύω (*pres. subj.*) τε εἰς ὁ δυνατὸς (*neut.*) καὶ φῶς ἥλιος εἰδέω (*2d aor. subj.*), ὃς νῦν λόγος διέρχομαι. — Ἔγωγέ, φημι ὁ Σωκράτης πρὸς ὁ Φαῖδρος, οὕτως ἐπιθυμέω (*perfect*) σὺ ἀκούω, ὥστ' ἐὰν ποιέω (*pres. subj.*) ὁ ὁδὸς Μεγαράδε, καὶ προσβαίνω ὁ τεῖχος (*dat.*) πάλιν ἄπειμι, οὐ μὴ σὺ (*gen.*) ἀπολείπω (*1st aor. subj. pass.*)

III. The optative, as the mood which expresses the speaker's own thought, is used in the expression of a wish, and then is put without ἄν.

IV. In this case, εἰ, εἴθε, εἰ γάρ, εἴθε γάρ, or ὡς, πῶς ἄν, are often used with the optative.

V. A wish respecting the past is expressed by the indicative of a past tense, with εἰ γάρ, εἴθε, &c., but without ἄν.

VI. A negative must be expressed with the optative by μή, not οὐ.

1. *Simple Optative, expressing a Wish.*

May the Greeks atone for my tears by thy arrows! —

Τίω (*1st aor.*) Δαναὸς ἐμὸς δάκρυ (*accus.*) σὸς βέλος!

Never may I perish inglo-riously!—O boy, mayest thou be more fortunate than thy sire! — What, then, should I wish to do?—Whither should a man wish to flee?—To what land more friendly than this could we wish to come? — Would that Ulysses, being such, might this instant inter-mingle with the suiters!—May the son of Saturn never make thee king in sea-girt Ithaca! — May this never be pleasing to father Jove!

—Μὴ ἀκλειῶς ἀπόλλυμι! (2*d aor. mid.*)—Ὦ παῖς, γίγνομαι (2*d aor.*) πατὴρ εὐτυχής!—Τίς δῆτα δράω (*present*) ἐγώ;—Ποῖ τις φεύγω; (2*d aorist*)—Τίς χώρα (*accus.*) εὖφρων μᾶλλον δδε ἀφικνέομαι; (2*d aor.*)—Τοῖός εἰμι μνηστὴρ ὁμιλέω (1*st aor.*) Ὀδυσσεύς!—Μὴ σὺ ἐν ἀμφίαλος Ἰθάκη βασιλεὺς Κρονίων ποιέω! (1*st aor.*)—Μὴ οὗτος φίλος Ζεὺς πατὴρ γίγνομαι! (2*d aor.*)

2. *Optative with* εἰ, εἴθε, *&c.*

Agesilaus, having taken the hand of Pharnabazus, said, "Would, O very excellent man, that thou, being such, wert a friend unto us!"—"Would that the gods had given me so great strength (as) to take vengeance on the suiters!"—"I wish it might come to pass," said Araspas, "that I could be useful to thee again!"—O ye gods, would that the race of cattle had perished!—O that he might perish, who doeth these things, if it is lawful for me to speak

Ἀγησίλαος λαμβάνω (2*d aor. mid.*) ὁ χεὶρ (*gen.*) Φαρνάβαζος, εἶπω, Εἴθ' ὦ λῷστος, σὺ τοιοῦτός εἰμι φίλος ἐγὼ γίγνομαι! (2*d aor.*)—Εἰ ἐγὼ τόσοσδε θεὸς δύναμις παρατίθημι (2*d aor.*) τίω (1*st aor. mid.*) μνηστήρ!—Εἰ γὰρ γίγνομαί (2*d aor.*), φημι Ἀράσπας, ὅτι ἐγὼ σὺ ἂν γίγνομαι (2*d aor. opt.*) αὖ χρήσιμος!—Ὦ πόποι, εἴθ' ἀπόλλυμι (2*d aor. mid.*) βοῦς γένος!—Ὡς ὁ δδε πόρω ὄλλυμι (2*d aor. mid.*) εἰ ἐγὼ θέμις δδε (*accus. plural neuter*)

thus!—Would that, having destroyed that most crafty one, I might at last myself also die!

αὐδάω!—Πῶς ἂν ὁ αἰμύλος ὄλλυμι (*1st aor. part. act.*), τέλος (*accus. sing.*) θνήσκω (*2d aor.*) κἀντός!

3. Εἰ γάρ, εἴθε, &c., *with a Past Tense of the Indicative, expressing a Wish respecting the Past.*

Chilon, having observed the nature of the Laconian island of Cythera, said, "Would it had never been produced, or, having been produced, had been sunk to the bottom!" — Diogenes, having once seen women hung from an olive-tree, said, "Would that all trees had borne such fruit!"— Would that I had held on (to her), not having been secretly deprived (of her) by the gods!—Would that she, who formerly gave birth to Paris, had flung the evil over her head!—O beloved mouth, and chin, and hands, would that fate had destroyed thee beneath (the walls of) Ilium, by the banks of the Simois!

Χείλων Κυθήρα (*neut. plur.*) ὁ νῆσος ὁ Λακωνικὸς καταμανθάνω (*2d aor.*) ὁ φύσις, Εἰθέ, φημι, μὴ γίγνομαι (*pluperf.*), ἢ γίγνομαι καταβυθίζω! (*1st aor. pass.*) — Εἰδέω ποτὲ Διογένης γυνὴ ἀπ' ἐλαία ἀπαγχονίζω (*perf. part. pass.*), Εἴθε γάρ φημι πᾶς ὁ δένδρον τοιοῦτος καρπὸς φέρω! (*2d aor.*)—Εἰ γὰρ κατέχω (*2d aor.*), μὴ θεὸς κλέπτω (*1st aor. part. pass.*) ὕπο!—Εἴθε δ' ὑπὲρ κεφαλὴ (*accus.*) βάλλω (*2d aor.*) κακὸς, ὅστις τίκτω (*2d aor.*) ποτὲ Πάρις!—Ὦ φίλιος στόμα, καὶ γένυ, καὶ χεὶρ, εἴθε σὺ ὑπὸ Ἴλιον (*dat.*) ἐναίρω (*1st aor.*) δαίμων, Σιμόεις παρὰ ἀκτή! (*accus. sing.*)

VII. The optative is also used, but in connexion with ἄν (or its poetic equivalent κε or κεν), in order to give *to a proposition* an expression of mere conjecture, a *bare possibility*, and hence of uncertainty and doubt.

Perhaps, too, they who sold it said, on having returned to Sparta, that they had been deprived (of it) by the Samians. — Possibly, then, some might find fault with the things that have been mentioned. — On this account, perhaps, since they use this water on all occasions, they are long-lived. —They who on that occasion escaped this destruction, were probably some mountain shepherds.—An Egyptian man or woman will hardly kiss a Greek on the mouth. — On any other day they will hardly taste the flesh. — While hunting they scarcely ever breakfast. — After they have completed these five-and-twenty years, they are, generally speaking, something more than fifty years of age.

Τάχα δὲ ἂν καὶ ὁ ἀποδίδωμι (2*d aor. part. mid.*) λέγω (*pres. opt.*), ἀφικνέομαι ἐς Σπάρτα, ὡς ἀφαιρέω (1*st aor. opt.*) ὑπὸ Σάμιος.— Ἴσως ἂν οὖν τις ἐπιτιμάω (1*st aor. opt.*) ὁ εἰρημένος (*dat.*).—Διὰ οὗτος ἄν εἰμι (*pres. opt.*), οὗτος ὁ ὕδωρ ὁ πᾶς (*accus. plur. neut.*) χράομαι (*pres. part.*), μακρόβιος. — Ὁ τότε περιφεύγω (2*d aorist part.*) ὁ φθορὰ σχέδον ὀρειός τις (*nom. plur.*) ἄν εἰμι (*pres. opt.*) νομεύς.—Οὔτ' ἀνὴρ Αἰγύπτιος, οὔτε γυνὴ, ἀνὴρ Ἕλλην φιλέω (1*st aor. optat.*) ἂν ὁ στόμα (*dat.*).— Ἐν ἄλλος δὲ ἡμέρα οὐκ ἂν ὁ κρέας γεύω (1*st aor. opt. mid.*).—Θηράω (*pres. part.*) μὲν οὐκ ἂν ἀριστάω (1*st aor. opt.*).—Ἐπειδὰν δὲ ὁ πέντε καὶ εἰκοσιν ἔτος διατελέω (1*st aor. subj.*), εἰμὶ (*pres. opt.*) ἂν οὗτος πολύς τις ἢ πεντήκοντα ἔτος (*accusative*) γίγνομαι (*perf. part.*) ἀπὸ γενεά.

Remark 1. An inclination, the indulgence of which depends on circumstances, and which is therefore only possible and contingent, is expressed by the optative with ἄν; as, Βουλοίμην ἄν, *I would like.* —Ἡδέως ἂν θεασαίμην, *I would gladly behold,* &c.

Remark 2. Very often, however, the optative serves to express even the most definite assertions with modesty and politeness, as a *mere conjecture*; a moderation which, in consequence of their po-

litical equality, was peculiar to all Greeks, but particularly the Athenians, and very seldom occurring in modern languages. Thus (*Aristoph., Plut.*, 284), Οὐκέτ' ἂν κρύψαιμι, *I will no longer conceal it from thee.*

4. *Relative Propositions.*

I. Relative pronouns and particles, including those of time, place, and manner (such as ἐπεί, ἐπειδή, ὅτε, ὁπότε, ὡς, ὅπως, ὅπου), when used to announce a fact, *not repeated*, take the indicative mood.

When Cyrus and his father had crossed the frontiers, they again prayed to the gods who protect Media to receive them kindly and propitiously.—When the Athenians, being besieged by Lysander, sent ambassadors respecting peace to Agis, the king of the Lacedæmonians, he commanded them to go to Lacedæmon, saying that he himself was not absolute master of the things about which they had come.—The gods have made the human tongue alone capable to signify all things which we wish.—He who is to deliberate against whom it is right to make war, should know both the force of the city and that of the adversaries.

Ἐπειδὴ διαβαίνω (2d aor.) ὁ ὄριος (*neut. plur.*) Κῦρος καὶ ὁ πατὴρ, προσεύχομαι (*imperf.*) αὐθις θεὸς, ὁ Μηδία γῆ κατέχω, ἵλεως καὶ εὐμενὴς δέχομαι αὐτός.—Ὅτε ὁ Ἀθηναῖος, πολιορκέω ὑπὸ Λύσανδρος, πρέσβυς πέμπω περὶ εἰρήνη παρὰ Ἄγις, Λακεδαιμόνιος βασιλεὺς, οὗτος κελεύω εἰμι ἐς Λακεδαίμων, λέγω οὔκ εἰμι κύριος (*nom.*) αὐτὸς περὶ ὃς ἥκω (*opt.*).—Ὁ θεὸς μόνος ὁ ὁ ἄνθρωπος γλῶσσα ποιέω οἷος σημαίνω πᾶς ὃς βούλομαι.—Ὁ βουλεύω (*fut. mid.*), πρὸς ὅστις δεῖ πολεμέω, ὅ τε ὁ πόλις δύναμις καὶ ὁ ὁ ἐναντίος εἰδέω (*perf.*) δεῖ.

Remark. Ἐπεί answers to the Latin quum with the imperfect

subjunctive, and implies that the events are parts of a series having a certain dependance on each other; whereas ὅτε merely indicates time.

II. If, however, the relative pronoun or particle refers to an action or event *repeated* in past time, then the optative, not the indicative, will be employed.—Thus, Κῦρος τὰ θήρια ἐθήρευεν ἀφ' ἵππου, ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους, *Cyrus was accustomed to hunt the wild animals on horseback, as often as he wished to exercise both himself and the horses.*

Cyrus appeared to excel all his coevals, both in learning quickly whatever things were (from time to time) necessary, and in doing each nobly and manfully.—The enemy, by fighting, and, wherever there was a narrow place, taking possession beforehand, obstructed the passes. Whenever, therefore, they obstructed the van, Xenophon endeavoured to get above those who obstructed; whenever they attacked the rear, Chirisophus did the same. — He permitted the sheep to go whithersoever they would, having commanded the attendants, where each of them should lie down, to sacrifice it to the proper god.—Teribazus was gov-

Κῦρος πᾶς ὁ ἥλιξ (*gen.*) διαφέρω (*pres. part.*) φαίνω (*imperf. mid.*) καὶ εἰς ὁ ταχὺ μανθάνω ὃς δεῖ, καὶ εἰς ὁ καλῶς καὶ ἀνδρείως ἕκαστος (*plur.*) ποιέω.—Μάχομαι (*part.*) ὁ πολέμιος καὶ ὁπή εἰμι στενὸς χώριον προκαταλαμβάνω, κωλύω (*imperf.*) ὁ πάροδος. Ὅποτε μὲν οὖν ὁ πρῶτος κωλύω, Ξενοφῶν ἀνωτέρω πειράω (*imperf. mid.*) γίγνομαι ὁ κωλύω· (*gen.*) ὁπότε δὲ ὁ ὄπισθεν (*dat.*) ἐπιτίθημι (2*d aorist mid.*) Χειρίσοφος ὁ αὐτὸς ποιέω.—Ἐάω (1*st aor.*) ὁ πρόβατον εἶμι οἷ βούλομαι, προστάσσω ὁ ἀκόλουθος (*dat.*) ἔνθα ἂν κατακλίνω αὐτὸς ἕκαστος θύω ὁ προσήκω (*part.*) θεός.—Ὁ Ἀρμενία ὁ πρὸς ἑσπέρα

ernor of Western Armenia, such a friend of the king's, that whenever he was present, no one else helped the king on horseback.

ὕπαρχός εἰμι Τηρίβαζος, ὁ βασιλεὺς οὕτω φίλος γίγνομαι (2d aor. part.), ὥστε ὁπότε πάρειμι οὐδεὶς ἄλλος βασιλεὺς ἐπὶ ὁ ἵππος ἀναβάλλω (imperf.).

III. Relative pronouns and particles are joined with ἄν, and take a *subjunctive* when an action is supposed to be repeated in the *present* or *future* time.

IV. With ἐπειδή, ὅτε, ὁπότε, the particle ἄν coalesces, forming ἐπειδάν, ὅταν, ὁπόταν; to the rest it is immediately subjoined; as, ὃς ἄν, ὁπῶς ἄν, ὅποι ἄν, &c.

V. The particle ἄν, in such constructions, is generally expressed in English by *-ever*, but sometimes the simple relative is used.

1. *All men think that good-will should be reserved for him, from whomsoever one receives gifts.—Whenever the Athenians have interred in the earth those who have died in war, a man chosen by the city, who is reputed not deficient in understanding, and is eminent in dignity, pronounces over them the appropriate encomium.—To whomsoever either the painful or the pleasant comes, the other also follows after.—Most men, when they are*

Πᾶς νομίζω εὔνοια δεῖν ἀποκειμαι οὗτος παρὰ ὃς ἄν τις δῶρον λαμβάνω (pres. subj.).—Ἐπειδὰν ὁ Ἀθηναῖος κρύπτω (1st aorist subj.) γῆ ὁ ἐν πόλεμος ἀποθνήσκω (2d aor.), ἀνὴρ αἱρέω (perf.) ὑπὸ ὁ πόλις, ὃς ἄν γνώμη τε δοκέω (pres. subj. act.) μὴ ἀσύνετός εἰμι, καὶ ἀξίωμα προήκω (pres. subj.), λέγω ἐπὶ αὐτὸς (dat.) ἔπαινος ὁ πρέπω.—Ὅς ἄν ἤ ὁ λυπηρὸς (neuter) ἤ ὁ ἡδὺς (neut.) παραγίγνομαι (2d aor. subj.), ἐπακολουθέω ὕστερον καὶ ὁ ἕτερος (neuter).—Ὁ πολὺς ἄνθρωπος,

confident, exhibit an invincible spirit; but when they are afraid, by how much the more numerous they are, so much greater fear they have.

ὅταν μὲν θαῤῥέω (*1st aor. subj.*) ἀννπόστατος ὁ φρόνημα παρέχω (*mid.*) ὅταν δὲ δείδω (*1st aorist subj.*) ὅσος (*dat.*) ἂν πολύς εἰμι (*subj.*), τοσοῦτος μέγας ὁ φόβος κτάομαι (*perf.*).

2. *Masters prevent their slaves from stealing, by locking up (every place) whence it may be possible to take anything; and prevent them from running away by imprisonment.—Pharnabazus agreed with Agesilaus, if he were not himself appointed general of the whole army, to revolt from the king. "If, however," said he, "I shall become general, I will make war on you as vigorously as I can."—Of whatever kind the rulers may be, such also those who are under them generally become. —I will appoint (a person) who shall convey thee whithersoever thou thyself mayest wish.*

Ὁ δεσπότης κλέπτω μὲν κωλύω ὁ δοῦλος ἀποκλείω ὅθεν ἄν τις λαμβάνω (*2d aor.*) εἰμὶ, ὁ δὲ δραπετεύω δεσμὸς (*plur.*) ἀπείργω.—Διομολογέω Φαρνάβαζος Ἀγησίλαος, εἰ μὴ αὐτὸς πᾶς ὁ στρατία στρατηγὸς καθίστημι (*1st aor. opt.*), ἀφίστημι (*mid.*) βασιλεύς· ἢν μέντοι ἐγὼ γίγνομαι (*2d aor. subj.*) στρατηγός, φημι, πολεμέω σὺ (*dative*) ὡς ἂν ἐγὼ δύναμαι (*pres. subj.*) κράτιστα.—Ὁποῖός τις ἂν ὁ προστάτης εἰμὶ, τοσοῦτος καὶ ὁ ὑπ' αὐτὸς ἐπιτοπολὺ γίγνομαι.—Συνίστημι ὅστις ἀποκομίζω σὺ ὅποι ἂν αὐτὸς (*fem.*) ἐθέλω.

5. *Conditional Propositions.*

I. Conditional propositions consist of two parts: that which contains the condition, and that which contains the consequence. The former of these is called the *Protăsis*, the latter the *Apodōsis*.

II. If *εἰ* with the indicative is used in the Protasis, the Apodosis will have the indicative without *ἄν*.—Thus, Εἰ *εἰσὶ βωμοὶ, εἰσὶ καὶ θεοί, If there are altars, there are also gods.*

Some say that the public messengers of the Persians accomplish their journey more quickly than cranes; if, however, they falsely assert this, yet at least this is very clear, that this is the swiftest of all human journeys. —If we are unable to discern beforehand what is advantageous in respect to the future, the gods assist us in this respect, telling by divination, to those who inquire, the things about to happen.—If men are displeased with eloquence on account of those who deceive and lie, they ought to find fault with other good things also.—If any one had been an enemy, on Cyrus's having made a treaty, he trusted that he should suffer nothing from him contrary to the treaty.—If there are certain men who live beyond the North, there are also others who live beyond the South.

Φημί τις ὁ ὁ Πέρσης ἄγγαρος θᾶττον ὁ γέρανος ὁ πορεία ἀνύτω· εἰ δὲ οὗτος ψεύδω (*mid.*), ἀλλ' ὅτι γε ὁ ἄνθρώπινος πορεία οὗτος ταχύς εἰμι, οὗτος εὔδηλος. —Εἰ ἀδυνατέω ὁ συμφέρω (*neuter plural*) προνοέω (*mid.*) ὑπὲρ ὁ μέλλω (*gen. plur.*), ὁ θεὸς οὗτος (*dat. fem.*) ἐγὼ συνεργέω διὰ μαντικὴ ὁ πυνθάνομαι φράζω ὁ ἀποβαίνω. — Εἰπερ διὰ ὁ ἐξαπατάω καὶ ψεύδω (*mid.*) πρὸς ὁ λόγος (*plural*) χαλεπῶς ἔχω ὁ ἄνθρωπος, προσήκει καὶ ὁ ἄλλος ἀγαθὸς (*dat.*) αὐτὸς ἐπιτιμάω.—Εἴ τις πολέμιος γίγνομαι (*2d aor.*), σπένδω (*1st aor. part. mid.* —*gen. absol.*) Κῦρος πιστεύω μηδεὶς ἂν παρὰ ὁ σπονδὴ (*accus. plur.*) πάσχω (*2d aor.*).—Εἰ δέ εἰμί τις ὑπερβόρεος ἄνθρωπός, εἰμι καὶ ὑπερνότιος ἄλλος.

III. When *εἰ* with the indicative of a past tense is found in the protasis, there will be in the apodosis the indicative of a past tense with *ἄν*. In this case it is implied that the supposition in the protasis is contrary to the fact. Thus, *Σωκράτει εἰ προσεῖχον οἱ Ἀθηναῖοι, πάντα ἂν ἐγένοντο εὐδαίμονες, If the Athenians had attended to Socrates, they would have been prosperous in all things.*

IV. This answers both to the imperfect and pluperfect subjunctive in Latin.

Obs. Ἄν is often joined to the principal word in the clause, or to other particles in the sentence; as, *πλεῖστ' ἄν, μάλιστ' ἄν, τοιαῦτ' ἄν*: or to the negative; *οὐκ ἄν*: or to an interrogative; *τίς ἄν*; *πῶς ἄν*; Much depends on euphony. It never begins a clause.

Darius offering to Alexander ten thousand talents, and to divide Asia equally with him, and Parmenio having said, "I would take it if I were Alexander," "and I too, by Jupiter!" he replied, "if I were Parmenio." —If we had not light, which the gods afford us, we should have been like blind persons, for anything our eyes, at least, could avail us.— It would have been impossible that we should have learned in some former time what we now remember, if our soul had not existed somewhere before it was

Δίδωμι Δαρεῖος (*gen. absol.*) Ἀλέξανδρος μύριοι τάλαντον καὶ ὁ Ἀσία νέμω (*1st aor. infin. mid.*) πρὸς αὐτὸς (*accus.*) ἐπίσης, καὶ Παρμενίων εἶπω, Λαμβάνω (*2d aor.*) ἄν, εἰ Ἀλέξανδρός εἰμι, Κἀγὼ, νὴ Ζεὺς (*accus.*), εἶπω, εἰ Παρμενίων εἰμί.—Εἰ μὴ φῶς ἔχω (*imperf.*), ὃς ἐγὼ ὁ θεὸς παρέχω, ὅμοιος ὁ τυφλὸς ἄν εἰμι, ἕνεκά γε ὁ ἡμέτερος ὀφθαλμός (*genit.*).— Ἀδύνατος ἄν εἰμι ἐγὼ (*accus.*) ἐν πρότερός τις χρόνος μανθάνω (*perf. infin.*) ὃς νῦν ἀναμιμνήσκω (*middle*), εἰ μή εἰμί που ἐγὼ ὁ ψυχὴ, πρὶν ἐν ὅδε ὁ ὢν-

produced in this human form.—If death were a deliverance from everything, it would be good luck to bad men, when dead, to be delivered at once from the body and their own vice along with the soul.—If ye knew the fears and the anxieties which the rich have, wealth would appear altogether a thing to be avoided.

θρώπινος εἶδος γίγνομαι (2d aor. infin.).—Εἰ μέν εἰμι ὁ θάνατος ὁ πᾶς (gen. sing.) ἀπαλλαγή, ἔρμαιον ἄν εἰμι ὁ κακὸς ἀποθνήσκω (2d aor. part.), ὅ τε σῶμα ἅμα ἀπαλλάσσω (perf.), καὶ ὁ αὐτὸς κακία μετὰ ὁ ψυχή.—Εἰ ἐπίσταμαι (imperf.) ὁ φόβος καὶ ὁ μέριμνα ὃς ἔχω ὁ πλούσιος, πάνυ ἂν σὺ (dat.) φευκτέος (neut.) ὁ πλοῦτος δοκέω (1st aor.).

Remark. When δεινὸν (ἄλογον, θαυμαστόν, ἄτοπον) ἂν εἴη, *it would be a dreadful thing*, or an equivalent expression, is found in the apodosis, the protasis often consists of two parts, contrasted by μέν and δέ, in the first of which εἰ is used with the indicative, without ἄν; in the second the optative, because it is the purpose of the speaker to show the inconsistency between what has actually happened, and what may happen if not prevented. Thus, Δεινὸν γὰρ (ἂν εἴη) εἰ τριωβόλου μὲν οὕνεκα ὠστιζόμεσθ' ἑκάστοτ' ἐν τῇ ἐκκλησίᾳ, αὐτὸν δὲ τὸν Πλοῦτον παρεῖην τῳ λαβεῖν, *For it would be a hard thing if, while we are ever and anon elbowing one another in the assembly for the sake of three oboli, it should be allowed some one to lay hands on Plutus himself.*

V. When, in the protasis, we have εἰ with the optative, we will have in the apodosis the optative with ἄν, and the protasis in this case expresses a mere possibility. Thus, Εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσειε, *If one should do this, he would benefit me greatly.*

If any one were to excite the rulers of the multitude to virtue, he would benefit both parties; both those who possess sovereignties, and those who are subject to them.—If we were all to imitate

Εἴ τις ὁ κρατέω ὁ πλῆθος ἐπ' ἀρετὴ προτρέπω (1st aor.), ἀμφότερος ἂν ὠφελέω (1st aor.), καὶ ὁ δυναστεία ἔχω, καὶ ὁ ὑπ' αὐτός εἰμι.—Εἰ γὰρ ἅπας μι-

the inactivity and cupidity of the Lacedæmonians, we should immediately perish, both from want of daily food and from civil war.— If thou shouldst wish to induce any one of thy friends, whenever thou mightest go abroad, to take care of thy affairs, what wouldst thou do? It is clear that thou wouldst first set about to take care of his affairs whenever he should go abroad.

μέομαι (1st aor.) ὁ Λακεδαιμόνιος ἀργέα καὶ πλεονεξία, εὐθὺς ἂν ἀπόλλυμι (2d aor. mid.), καὶ διὰ ὁ ἔνδεια ὁ (plur.) καθ' ἡμέρα, καὶ διὰ ὁ πόλεμος ὁ πρὸς ἐγὼ αὐτός (accus. plur.). — Εἰ βούλομαι ὁ φίλος τις προτρέπω (1st aor. mid.), ὁπότε ἀποδημέω (pres. opt.) ἐπιμελέομαι ὁ σὸς (gen. plur.), τίς ἂν ποιέω; Δῆλος ὅτι πρότερος ἂν ἐγχειρέω ἐπιμελέομαι ὁ (plur.) ἐκεῖνος, ὁπότε ἀποδημέω.

VI. When ἐάν, ἤν, or ἄν (with the *a* long, which in the enclitic ἄν is short) is in the protasis with the subjunctive, then in the apodosis we will have the indicative without a particle. In this case the protasis expresses an uncertainty, which the result may clear up.

The bees always obey their king voluntarily; and, wherever he remains, no one departs thence; and if he go out anywhere, no one quits him; so strong a love of being governed by him is implanted in them.— Every year a man travels about with an army; and if one of the satraps need aid, he

Ὁ μέλιττα ἀεὶ ἑκών ὁ βασιλεὺς (dat.) πείθω· (mid.) ὅπου δ' ἂν μένω οὐδεὶς ἐντεῦθεν ἀπέρχομαι· ἐὰν δέ που ἔξειμι οὐδεὶς αὐτὸς (gen.) ἀπολείπω· (mid.) οὕτω δεινός τις αὐτὸς ἔρως ὁ ἄρχω ὑπ' ἐκεῖνος ἐγγίγνομαι. — Ἐφοδεύω ἀνὴρ κατ' ἐνιαυτὸς (accus.) ἀεὶ στράτευμα ἔχω· καὶ ἤν μέν τις ὁ σατράπης ἐπικουρία δέομαι, ἐπικουρέω·

aids him; if, however, any one behave himself insolently, he brings him to reason; if any one neglect the bringing of tribute, or omit anything else of his duty, he sets all these things to rights; or, if he be not able, he reports to the king. —Bion, sailing with bad men, fell among pirates; and when they said, "We are undone if we should be known," "And I," said he, "if we should not be known."

ἢν δέ τις ὑβρίζω, σωφρονίζω· ἢν δέ τις ἢ δασμὸς (*plur.*) φορὰ (*gen.*) ἀμελέω, ἢ ἄλλος τις ὁ τάσσω (*perf. part. pass.*—*genit. plur.*) παραλείπω (2*d aorist*), οὗτος πᾶς κατευτρεπίζω· ἢν δὲ μὴ δύναμαι βασιλεὺς ἀπαγγέλλω. — Βίων, πλέω μετὰ πονηρὸς λῃστὴς (*dat.*) περιπίπτω· (2*d aor.*) ὁ δὲ, Ἀπόλλυμι (*perf. mid.*), εἶπω (*genit. absol.*), ἐὰν γιγνώσκω (1*st aor. subj. pass.*), Ἐγὼ δέ, φημι, ἐὰν μὴ γιγνώσκω.

6. *Particles denoting Purpose, viz., ἵνα, ὅπως, ὡς, μή.*

I. If the leading verb be in the present or future tense, or if it be in the perfect with the force of a present, then *ἵνα*, *ὅπως*, &c., will be joined with the subjunctive, but otherwise with the optative.

II. The imperative, of whatever tense, is virtually a future.

III. The idiom here referred to answers to the rule of Latin construction, according to which, if the leading verb be in the present or future, the verb dependant on *ut*, and similar particles, must be in the present subjunctive; while, if the leading verb be in the past tense, the imperfect subjunctive is employed.

IV. What in Latin, therefore, is the sequence of *tenses*, is in Greek the sequence of *moods*.

1. *Be just, that thou mayest also obtain justice.—As we unstring bows and lyres, in*

Δίκαιός εἰμι, ἵνα καὶ δίκαιος (*gen. plur.*) τυγχάνω (2*d* aor.).—Ὥσπερ ὁ τόξον καὶ ὁ λύρα ἀνίημι, ἵνα ἐπιτεί-

order that we may be able to tighten them, so it is absolutely necessary that the mind also should obtain a rest from labours.—If one of thy slaves be ill, dost thou take care of him, and call physicians, that he may not die? but if one of thy acquaintances, being much more serviceable than thy slaves, is in danger of perishing for want, dost thou not think it worth thy while to take care that he may be saved?

νω (1*st aor.*) δύναμαι (1*st aorist*), οὕτω καὶ ὁ ψυχὴ ἀνάπαυσις ὁ πόνος τυγχάνω (2*d aor.*) πᾶς ἀνάγκη εἰμί. — Ἐὰν μέν τις σὺ (*dative*) κάμνω ὁ οἰκέτης, οὗτος (*gen.*) ἐπιμελέομαι, καὶ παρακαλέω ἰατρὸς, ὅπως μὴ ἀποθνήσκω; (2*d aor.*) εἰ δέ τις σὺ ὁ γνώριμος, πολὺ ὁ οἰκέτης χρήσιμός εἰμι (*part.*), κινδυνεύω δι' ἔνδεια (*accus.*) ἀπόλλυμι (2*d aor. mid.*) οὐκ οἶομαι σὺ (*dat.*) ἄξιός εἰμι ἐπιμελέομαι (1*st aor.*), ὅπως διασώζω; (1*st aor.*)

2. *A king is chosen, not that he may take good care of himself, but in order that those who have chosen him may prosper by his means; and all men undertake military service in order that their life may be as prosperous as possible. — The queen of the bees presides over the combs, that they may be constructed beautifully and quickly. —Make mention of thy absent friends unto those who are present, that thou mayest appear not even to neglect these when they are absent.*

Βασιλεὺς αἱρέομαι, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελέομαι, ἀλλ' ἵνα καὶ ὁ αἱρέω (2*d aor. part. mid.*) διὰ οὗτος εὖ πράττω· καὶ στρατεύω (*mid.*) δὲ πᾶς ἵνα ὁ βίος αὐτὸς (*dat.*) ὡς βέλτιστός εἰμι.—Ὁ ἡγεμὼν ὁ μέλισσα ἐπὶ ὁ κηρίον (*dat.*) ἐφίστημι (*perf.*), ὡς καλῶς καὶ ταχέως ὑφαίνω. —Ὁ ἄπειμι φίλος μνάομαι (*perf.*) πρὸς ὁ πάρειμι, ἵνα δοκέω μηδὲ οὗτος (*gen.*) ἄπειμι ὀλιγωρέω.

Remark. With ὅπως the future indicative is more commonly employed than the first aorist active and middle of the subjunctive mood, in connexion with a present tense. Thus, *μέμνησο τῆς βασιλείας, καὶ φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης ποιήσεις.*

V. With a verb of past time, as has already been remarked (§ I.), the particles *ἵνα*, *ὅπως*, *ὡς*, and *μή* are joined with the optative. But this is without the particle *ἄν*. Thus, *Παρῆν ἵνα ἴδοιμι τὴν μάχην, I was present in order that I might see the battle.*

It was a custom among the Persians, whenever the king died, that there should be a suspension of law for five days, in order that they might perceive of how much value the king and the law are.—Menon, the Thessalian, evidently had a strong desire to be rich, and a desire to be honoured, in order that he might gain the more; and a desire to be a friend to those who were most powerful, in order that, committing injustice, he might not suffer punishment.—They say that Socrates said that other men lived that they might eat, but that he ate that he might live.

Πέρσης (*dative*) νόμος εἰμὶ, ὁπότε βασιλεὺς ἀποθνήσκω (*2d aor. opt.*), ἀνομία εἰμὶ πέντε ἡμέρα (*genit.*), ἵνα αἰσθάνομαι (*2d aor.*) ὅσος (*gen.*) ἄξιός εἰμι ὁ βασιλεὺς καὶ ὁ νόμος. — Μένων, ὁ Θεσσαλὸς δῆλός εἰμι (*imperfect*) ἐπιθυμέω (*pres. part.*) μὲν πλουτέω ἰσχυρῶς, ἐπιθυμέω δὲ ἄρχω, ὅπως πολὺς (*neuter plur.*) λαμβάνω, ἐπιθυμέω δὲ τιμάω, ἵνα πολὺς κεοδαίνω· φίλος τε βούλομαι εἰμι ὁ μέγιστος (*neuter*) δύναμαι (*pres. part.*), ἵνα ἀδικέω μὴ δίδωμι δίκη.— Λέγω φημὶ Σωκράτης, ο μὲν ἄλλος ἄνθρωπος ζάω ἵνα ἐσθίω, αὐτὸς δὲ ἐσθίω ἵνα ζάω.

Remark 1. The same rule applies to verbs of fearing, when used with *μή*. If present time is spoken of, they take the subjunctive,

as, Φοβοῦμαι μὴ καταληφθῶ, *I am afraid lest I be taken:* if past time, the optative; as, Ἐφοβεῖτο μὴ καταληφθείη, *He was afraid lest he might be taken.*

Remark 2. These rules suffer exceptions in the historical writers, from their custom of intermixing present and past time in their narrative; in consequence of which, the subjunctive frequently follows a past tense. This is especially the practice of Thucydides.

Remark 3. When only the *result*, not the *purpose*, is expressed, ἵνα has the indicative. Thus, Τί μ' οὐκ ἐκάλεσας; ἵν' ἑώρων αὐτόν, *Why didst thou not call me? in which case I should have seen him.*

7. *Particles of Time.*

I. The particles ἕως, μέχρι, μέχρις οὗ, ἔστε, when they denote merely an interval of time, without any expression of purpose, take an indicative; as, ποιήσω τοῦτο ἕως ἔτι ἔξεστι, *I will do this while it is yet allowed me.*

Megabyzus shut up the Athenians, at last, in the island Prosopitis, and besieged them in it a year and six months, till, having dried up the canal, and turned the water in another direction, he made the greater part of the island, continent.—The Barbarians rolled down both larger and smaller stones, which, in their course, striking against the rocks, were scattered as from a sling; and these things they did until darkness came on.—Cyrus, having taken of the meats, distributed them to the attendants of his grandfather, saying to each, "This to thee, be-

Μεγάβυζος ὁ Ἀθηναῖος τέλος (*accus.*) ἐς Προσωπῖτις ὁ νῆσος κατακλείω, καὶ πολιορκέω (*imperf.*) ἐν αὐτὸς ἐνιαυτὸς καὶ μὴν ἕξ, μέχρις ὃς, ξηραίνω ὁ διώρυξ, καὶ παρατρέπω ἄλλος (*dat. sing. fem.*) ὁ ὕδωρ, ὁ νῆσος ὁ πολὺς (*accus. plur. neuter*) ἤπειρος ποιέω.—Κυλινδέω ὁ βάρβαρος καὶ μέγας καὶ μικρὸς λίθος, ὃς, φέρω (*present part. pass.*) πρὸς ὁ πέτρα πταίω διασφενδονάω· (*imperf.*) καὶ οὗτος ποιέω μέχρι σκότος γίγνομαι (2*d aorist*).—Ὁ Κῦρος, λαμβάνω ὁ κρέας (*gen. plur.*), διαδιδόω (*imperf.*) ὁ ἀμφὶ ὁ πάππος θεραπευτὴς, ἐπιλέγω ἕκαστος, Σὺ μὲν οὗτος, ὅτι προ-

cause thou cheerfully teachest me to ride: this to thee, because thou honourest my mother;" this he did till he distributed all the meats which he had received.—Clearchus remained as long as there was war on the part of the Lacedæmonians against the Athenians.

θύμως ἐγὼ ἱππεύω διδάσκω· σὺ δὲ οὗτος, ὅτι ἐγὼ ὁ μήτηρ τιμάω· τοιοῦτος (*neut. plural*) ποιέω, ἕως διαδιδόω πᾶς ὃς λαμβάνω κρέας.—Κλέαρχος, ἕως μὲν πόλεμός εἰμι ὁ Λακεδαιμόνιος (*dative*) πρὸς ὁ Ἀθηναῖος παραμένω.

II. When, however, a purpose is implied, with a verb of past time, ἕως and ἕστε are joined with the optative. Thus, Παρέμεινα ἕως ἔλθοι, *I waited till he should come.*

It appeared to the general of the Greeks to be better to make a decree, that the war was without intercourse by herald as long as they should be in the enemy's country. — Some persons reported a prayer of Cyrus, how that he prayed to live so long, till he should outdo both his benefactors and his enemies in retribution.—Socrates said that it was right so far to study geometry, till one should be qualified, if ever it were necessary, to divide land correctly by measure.—The generals of the Greeks did not accept the presents which came from the Tiba-

Δοκέω (*imperf.*) ὁ στρατηγὸς ὁ Ἕλλην βελτίον εἰμὶ δόγμα ποιέω (1*st aor. mid.*), ὁ πόλεμος ἀκήρυκτός εἰμι, ἕστε ἐν ὁ πολέμιός (*dat. sing. fem.*) εἰμι. — Εὐχή τις Κῦρος ἐκφέρω (*imperfect*), ὡς εὔχομαι (*opt.*) τοσοῦτος χρόνος ζάω, ἕστε νικάω καὶ ὁ εὖ καὶ ὁ κακῶς ποιέω (*present part.*) ἀλέξω (*pres. part. mid.*).—Σωκράτης εἶπω γεωμετρία μέχρι οὗτος δεῖ μανθάνω, ἕως ἱκανός τις γίγνομαι (2*d aor.*), εἴ ποτε δέω (1*st aor. opt.*), γῆ μέτρον ὀρθῶς διανέμω (1*st aorist*).—Ὁ στρατηγὸς ὁ Ἕλλην ὁ ξένιον ὃς ἥκω παρὰ ὁ Τιβαρηνὸς οὐκ δέχομαι, ἀλλ'

reni, but, having ordered them to wait till they should deliberate, they inspected the entrails.

ἐπιμένω (1st aor.) κελεύω ἔστε βουλεύω (1st aorist mid.) θύω (imperf. mid.).

III. When, on the other hand, a purpose is implied, with a verb of the present or future, then ἕως, ἕστε, and μέχρι take ἄν with the subjunctive.—Thus, Περιμενῶ μέχρις ἂν ἔλθῃ, *I will wait until he come.*

The queen of the bees, remaining in the swarm, does not allow the bees to be idle, but sends out to their work those who ought to work, and knows and receives whatever each of them brings in, and preserves these things till it is necessary to use them.—The Athenians both took oaths, and received (them) from Pharnabazus, that the Chalcedonians should pay the tribute which they were accustomed, and that the Athenians should not make war upon the Chalcedonians till the ambassadors from the king may have come. — Cyrus promises the soldiers that he will give to each man five minæ of silver when they shall have come to Babylon, and their pay entire till he may have restored the Greeks to Ionia.

Ὁ ἡγεμὼν ὁ μέλισσα, ἐν ὁ σμῆνος μένω, οὐκ ἐάω ἀργὸς ὁ μέλισσά εἰμι, ἀλλ' ὃς μὲν δεῖ ἔξω ἐργάζομαι ἐκπέμπω ἐπὶ ὁ ἔργον, καὶ ὃς (neut. plur.) ἂν αὐτὸς ἕκαστος εἰσφέρω (subj.) εἰδέω (perf.) τε καὶ δέχομαι καὶ σώζω οὗτος, ἕστ' ἂν δέω χράομαι.—Ὁ Ἀθηναῖος καὶ ὅρκος δίδωμι (2d aor.) καὶ λαμβάνω (2d aor.) παρὰ Φαρνάβαζος, ὑποτελέω (pres. infin.) ὁ φόρος Χαλκηδόνιος ὅσοσπερ ἔθω (pluperf. mid.), Ἀθηναῖος δὲ μὴ πολεμέω Χαλκηδόνιος, ἕως ἂν ὁ παρὰ βασιλεὺς πρεσβεὺς ἔρχομαι (2d aor.).—Ὑπισχνέομαι Κῦρος ὁ στρατιώτης (dative), ἀνὴρ ἕκαστος δίδωμι πέντε ἀργύριον μνᾶ, ἐπὰν ἐς Βαβυλὼν ἥκω, καὶ ὁ μισθὸς ἐντελὴς, μέχρις ἂν καθίστημι (1st aor.) ὁ Ἕλλην εἰς Ἰωνία πάλιν.

IV. So *πρίν* is used with a finite tense in the indicative mood, or with the infinitive mood, with or without *ἤ*, when the simple priority of one fact to another is expressed. Thus, *Ἀπῆλθον πρὶν (ἢ) ἀφίκεσθαι τὸν ἀδελφόν*, or *ἀπφίκετο ὁ ἀδελφός*, *I departed before my brother came.*

Cyrus sent for Syennesis (to come) to him; but he said that he never yet had come into the hands of any one more powerful than himself, nor was he then willing to go to Cyrus, till his wife persuaded him, and he received pledges.— Agesilaus was reputed worthy of the kingdom, even before he reigned; for when Agis died, Leotychidas and Agesilaus contending about the sovereignty, the city deciding that Agesilaus was the more irreproachable, both in family and merit, constituted him king.—It was a law of the country among the Persians, that he who came within view of the king should not have liberty to speak before he had done him homage.

Μεταπέμπω (*imperfect mid.*) Κῦρος ὁ Συέννεσις πρὸς ἑαυτοῦ· ὁ δ' οὔτε πρότερον οὐδείς (*dat.*) πω κρείττων ἑαυτοῦ εἰς χεὶρ (*plural*) ἔρχομαί (2*d aor.*) φημι, οὔτε τότε Κῦρος (*dat.*) εἰμι ἐθέλω πρὶν ὁ γυνὴ αὐτὸς πείθω (1*st aor.*), καὶ πίστις λαμβάνω.—Ἄξιος ὁ βασιλεία δοκέω εἰμὶ Ἀγησίλαος καὶ πρὶν ἄρχω· (1*st aor. infin.*) ἐπεὶ γὰρ Ἄγις τελευτάω, ἐρίζω (1*st aor.*) περὶ ὁ ἀρχὴ Λεωτυχίδας καὶ Ἀγησίλαος, κρίνω (1*st aor.*) ὁ πόλις ἀνεπίκλητός εἰμι Ἀγησίλαος καὶ ὁ γένος καὶ ὁ ἀρετὴ οὗτος βασιλεὺς καθίστημι (1*st aor. mid.*).—Νόμος εἰμὶ ἐπιχώριος Πέρσης (*dat.*) ὁ εἰς ὀφθαλμὸς (*plur.*) ἔρχομαι (2*d aorist part.*) ὁ βασιλεὺς (*genit.*) μὴ πρότερον λόγος (*genit.*) μεταλαγχάνω, πρὶν ἢ προσκυνέω (1*st aor. infin.*) αὐτός.

V. If the time be past, and a purpose be expressed, *πρίν* has the optative or infinitive without *ἄν*. Thus, *Οὐκ ἤθελον ἀπιέναι πρὶν ἔλθοι, I did not wish to depart before he came.*

VI. Πρότερον or *πρόσθεν* is sometimes inserted in the first clause with the negative.

Astyages forbade that any one should shoot before Cyrus was satisfied with hunting. —The moon having been eclipsed, Nicias said that he would not even deliberate again how he should remove, before he had waited, as the soothsayers directed, thrice nine days.— Though the kings of the Persians had been accustomed at all other times not to come to terms with those who had revolted before they were masters of their persons, they gladly made peace with Evagoras, breaking this law, and disturbing nothing in his sovereignty.

Ἀπαγορεύω (*imperf.*) Ἀστυάγης μηδεὶς βάλλω, πρὶν Κῦρος ἐμπλήθω (*1st aor. opt.*) θηράω (*pres. part.*). —Ὁ σελήνη ἐκλείπω (*1st aor. part. act.*), ὁ Νικίας οὐδ' ἂν διαβουλεύω (*1st aor. mid.*) ἔτι φημὶ, πρὶν, ὡς ὁ μάντις ἐξηγέομαι (*imperf.*), τρὶς ἐννέα ἡμέρα μένω (*1st aor. infin.*), ὅπως ἂν πρότερον κινέω (*1st aor. opt. pass.*).—Ἐθίζω (*perf. pass. part.—genit absol.*) ὁ ἄλλος χρόνος (*accus.*) ὁ βασιλεὺς ὁ Πέρσης μὴ διαλλάττω (*middle*) ὁ ἀφίστημι (*2d aor. part.—dat.*) πρὶν κύριος γίγνομαι (*2d aor. opt.*) ὁ σῶμα, ἄσμενος πρὸς Εὐαγόρας (*accus.*) ὁ εἰρήνη ποιέω (*1st aor. mid.*), λύω (*1st aor.*) μὲν ὁ νόμος οὗτος, οὐδεὶς δὲ κινέω (*1st aor.*) ὁ τυραννίς (*gen.*).

VII. If the time be present or future, and a negative or prohibitive particle be used, *πρίν* takes *ἄν* and the

subjunctive. Thus, Μὴ ἀπιῇς πρὶν ἂν ἔλθω, *Do not depart before I come.*

Make no man a friend before thou mayest have inquired how he has treated his former friends. — Themistocles sends to the Athenians, directing them not to let the ambassadors go till they themselves may have returned. — The Persians teach the boys to be temperate in regard to eating and drinking; and it greatly contributes to this, that they see the elder men not going away for the sake of eating before the rulers dismiss them. — Aristobulus said, "I will not let thee go, Socrates, before thou hast shown me what thou hast promised in the presence of these friends."

Μηδεὶς φίλος ποιέω (*mid.*), πρὶν ἂν ἐξετάζω (1*st aor.*) πῶς χράομαι (*perfect*) ὁ πρότερος φίλος. — Θεμιστοκλῆς ὁ Ἀθηναῖος πέμπω, κελεύω ὁ πρεσβεὺς μὴ ἀφίημι πρὶν ἂν αὐτὸς πάλιν κομίζω (1*st aor. pass.*). —Διδάσκω ὁ Πέρσης ὁ παῖς ἐγκρατὴς εἶμι γαστὴρ καὶ πότος· (*genitives*) μέγα δὲ καὶ εἰς οὗτος συμβάλλω ὅτι ὁράω ὁ πρέσβυς οὐ πρόσθεν ἄπειμι γαστὴρ ἕνεκα, πρὶν ἂν ἀφίημι (2*d aor.*) ὁ ἄρχων.—Ἀριστόβουλος εἶπω, Ἐγὼ σὺ οὐκέτι ἀφίημι, ὦ Σωκράτης, πρὶν ἂν ἐγὼ ὃς ὑπισχνέομαι (*perf.*) ἐναντίον ὁ φίλος (*gen.*) οὗτος ἀποδείκνυμι (1*st aor.*)

8. *Oblique Construction.*

I. When a dubitative question is expressed indirectly, if the time be present, it will be in the *subjunctive* without ἄν; as, Τί ποιῶ; *What am I to do?*—Οὐκ οἶδα τί ποιῶ, *I do not know what I am to do.*

II. But when the dubitative question, used indirectly, depends on a verb of past time, it will be in the *optative* without ἄν.

1. *On the day after the battle at Haliartus, Pausanias, having called together the polemarchs and the commanders of fifties, deliberated whether he should join battle, or take up (the body of) both Lysander under truce, and those who had fallen with him.—The soldiers who were with Eteonicus in Chios agreed together to attack Chios; and it was determined by those who approved of these things to carry a reed, that they might know their own number; and Eteonicus, having ascertained the badge, was at a loss how he should deal with the affair, on account of the number of the reed-bearers.*

Ὁ ὑστεραῖος (ἡμέρα) ὁ ἐν Ἁλίαρτος μάχη (*genit.*), Παυσανίας, συγκαλέω πολέμαρχος καὶ πεντηκοντὴρ, βουλεύω (*imperfect mid.*) πότερον μάχη συνάπτω, ἢ ὑπόσπονδος ὅ τε Λύσανδρος (*accus.*) ἀναίρω (*middle*) καὶ ὁ μετ' αὐτὸς πίπτω (2*d aor.*).—Ὁ ἐν ὁ Χίος μετὰ ὁ Ἐτεόνικος στρατιώτης εἰμὶ (*part.*) συντίθημι (*imperf. mid.*), ὡς ὁ Χίος (*dat.*) ἐπιτίθημι· (*fut. part. mid.*) ὃς (*dat.*) δὲ οὗτος (*nom. plur. neut.*) ἀρέσκω κάλαμος φέρω δοκέω (3*d sing. imperf.*), ἵνα ἀλλήλων (*accus.*) μανθάνω (2*d aor.*) ὑπόσος (*nom. plural*) εἰμί· πυνθάνομαι (2*d aor.*) δὲ ὁ σύνθημα ὁ Ἐτεόνικος, ἀπόρως μὲν ἔχω (*imperf.*) τί (*accus. sing. neuter*) χράομαι ὁ πρᾶγμα διὰ ὁ πλῆθος ὁ καλαμοφόρος.

2. *Prometheus, being in perplexity what means of safety he should devise for man, stole from Vulcan and Minerva mechanical ingenuity along with fire, and thus made a present to man.—Socrates said to Euthyde-*

Ἀπορία (*dative*) ἔχω (*pres. part. pass.*) ὁ Προμηθεὺς ὅστις σωτηρία ὁ ἄνθρωπος εὑρίσκω (2*d aor.*), κλέπτω Ἥφαιστος καὶ Ἀθηνᾶ ὁ ἔντεχνος σοφία σὺν πῦρ· καὶ οὕτω δῆ δωρέομαι (*imperf.*) ἄνθρωπος (*dat.*).—Εἶπω Σωκράτης πρὸς Εὐ-

mus, "In what, then, wishing to become skilled, dost thou collect books?" And when Euthydemus remained silent, considering what he should answer, Socrates said again, "Is it a physician? for there are many treatises by physicians."

θύδημος, Τίς (*accus. neut.*) δέ δη βούλομαι ἀγαθὸς γίγνομαι (*2d aor.*) συλλέγω ὁ γράμμα; ἐπεὶ δὲ διασιωπάω ὁ Εὐθύδημος, σκόπεω ὅστις ἀποκρίνω (*mid.*) πάλιν ὁ Σωκράτης, Ἆρα μὴ ἰατρός; Φημι, πολὺς γὰρ καὶ ἰατρός (*gen.*) εἰμι σύγγραμμα.

III. In the indirect interrogation, if the time be present, the indicative is generally used; as, Ἐρωτᾷ Δερκυλλίδας πότερον εἰρήνην ἢ πόλεμον ἔχειν βούλεται Φαρνάβαζος, *Dercyllidas asks whether Pharnabazus wishes peace or war.*

IV. If, on the other hand, the time be past, then the optative is generally used, but without ἄν; as, Ἐπήρετο Δερκυλλίδας πότερα βούλοιτο Φαρνάβαζος σπονδὰς ἔχειν ἢ πόλεμον, *Dercyllidas asked whether Pharnabazus wished to have a truce or war.*

I heard once from Socrates a discourse, which seemed to me to excite the hearer to examine himself, of what value (namely) he was to his friends; for, having seen some one of his associates neglecting a friend oppressed by poverty, he asked Antisthenes, "Are there certain values for friends, just as (there are) for domestics?"—Thales, having been asked if any

Ἀκούω ποτὲ Σωκράτης λόγος, ὃς δοκέω ἐγὼ προτρέπω ὁ ἀκούω (*part.*) ἐξετάζω ἑαυτοῦ, ὁπόσος ὁ φίλος ἄξιός εἰμι· εἰδέω γάρ τις ὁ σύνειμι (*part.*) ἀμελέω φίλος (*gen.*) πενία πιέζω (*pres. part.*), ἔρομαι Ἀντισθένης, Ἆρά εἰμί τις ἀξία φίλος (*gen.*), ὥσπερ οἰκέτης;—Ἐρωτάω ὁ Θαλῆς εἰ λανθάνω (*2d aor.*)

man escaped the notice of the gods when committing injustice, replied, "Nay, not even when thinking of it." — When Cyrus saw the city of the Babylonians, and the road which he was going seemed to him to lead past the very wall of the city, having called Gobryas and Gadatas, he asked whether there were another road, so as not to lead quite close to the wall.

θεός (*acc.*) τις ἄνθρωπος ἀδικέω, Ἀλλ' οὐδὲ διανοέομαι, φημι.—Ἐπεὶ Κῦρος καθοράω (*imperf.*) ὁ ὁ Βαβυλώνιος πόλις, καὶ δοκέω (*1st aor.*) αὐτὸς ὁ ὅδος ὃς (*accus.*) εἶμι (*imperf.*) παρ' αὐτὸς ὁ τεῖχος (*accus.*) φέρω, καλέω Γωβρύας καὶ Γαδάτας ἐρωτάω εἰ ἄλλος ὅδος εἰμὶ, ὥστε μὴ πάνυ ἐγγὺς ὁ τεῖχος ἄγω.

V. In the *oratio obliqua*, that is, when words are reported as spoken or heard in past time, relatives and relative particles are joined with the optative. Thus, Θαλῆν ἀστρονομοῦντα καὶ πεσόντα εἰς φρέαρ Θρᾷττά τις θεραπαινὶς ἀποσκῶψαι λέγεται, ὡς τὰ μὲν ἐν οὐρανῷ προθυμοῖτο εἰδέναι, τὰ δὲ παρὰ ποδὰς λανθάνοι αὐτόν. *A certain Thracian female servant is said to have made sport of Thales observing the stars, and (while so employed) having fallen into a well, (telling him) that he was desirous to be sure to become acquainted with the things in the sky, while the things at his very feet escaped his observation.*

1. *Two young men ran to Xenophon as he was dining, and said that they happened to be collecting sticks, as for fire, and then saw, on the other side, among the rocks which reached to the river itself, an old man and*

Ἀριστάω ὁ Ξενοφῶν (*dat.*) προστρέχω (*imperfect*) δύο νεανίσκος (*dual*), καὶ λέγω, ὅτι τυγχάνω φρύγανον συλλέγω (*pres. part.*) ὡς ἐπὶ πῦρ, κἄπειτα κατεῖδω (*2d aor.*) ἐν ὁ πέραν, ἐν πέτρα καθήκω (*present part.*) ἐπ' αὐτὸς ὁ ποταμὸς

woman, and servant-girls, depositing, as it were, bags of clothes in a rock full of caverns.—Socrates always said that there was not a better path to reputation than if a man were to become good in that in which he wished also to seem (good). — Phædon and the rest, when they went out of the prison in the evening, heard that the vessel had arrived from Delos; they therefore appointed with one another to come as early as possible to the usual place.

γέρων τε καὶ γυνὴ καὶ παιδίσκη, ὥσπερ μάρσιππος ἱμάτιον κατατίθημι (*mid.*) ἐν πέτρα ἀντρώδης.—Ἀεὶ λέγω Σωκράτης, ὡς οὐκ εἰμι καλὸς ὁδος ἐπ' ἐνδοξία, ἢ εἴ τις οὗτος (*accus. neut.*) ἀγαθὸς γίγνομαι (2*d aor.*) ὃς (*accus.*) καὶ δοκέω βούλομαι.—Φαίδων καὶ ὁ ἄλλος, ἐπειδὴ ἐξέρχομαι ἐκ ὁ δεσμωτήριον ἑσπέρα (*genit.*), πυνθάνομαι (2*d aor.*) ὅτι ὁ πλοῖον ἐκ Δῆλος ἀφικνέομαι (*perf. participle*) εἰμι· παραγγέλλω (1*st aorist*) οὖν ἀλλήλων (*dat.*) ἥκω ὡς πρωϊαίτατα εἰς ὁ εἰωθώς (*neut.*).

2. *He who had given the poison to Socrates, having pressed his foot hard, asked if he felt it; and he said not; and after this again the legs; and thus, going upward, he showed us that he was growing cold and stiff. — Theramenes said that it seemed to him absurd to make a list of three hundred men, just as if this number had some necessity that they should be virtuous. — The generals gave*

Ὁ δίδωμι (2*d aorist part.*) ὁ φάρμακον Σωκράτης, σφόδρα πιέζω ὁ ποῦς, ἔρομαι εἰ αἰσθάνομαι· ὁ δ' οὐκ φημι, καὶ μετὰ οὗτος αὖθις ὁ κνήμη· καὶ ἐπάνειμι οὕτως ἐγὼ ἐπιδείκνυμι (*imperf. mid.*) ὅτι ψύχω (*mid.*) τε καὶ πήγνυμι (*mid.*).—Θηραμένης λέγω ὅτι ἄτοπος δοκέω ἑαυτοῦ εἰμι τρισχίλιοι καταλέγω, ὥσπερ ὁ ἀριθμὸς (*accusative*) οὗτος ἔχω (*present participle*) τις ἀνάγκη ἀγαθός εἰμι. — Ὁ στρατηγὸς παραγγέλλω (1*st aorist*) ὁ

notice to the soldiers that, when they had supped, they should rest all with their baggage prepared, and follow when any one gives them notice.

στρατιώτης, ἐπειδὴ δειπνέω (1*st aor.*), συσκευάζω (*perf. part. pass.*) πᾶς ἀναπαύω (*mid.*), καὶ ἕπομαι ἡνίκ' ἄν τις παραγγέλλω (1*st aor.*).

Remark. Verbs of *thinking, perceiving, declaring*, &c., which have another proposition for their object, connected by ὡς or ὅτι (in Latin, the infinitive), are followed by the indicative when present or future time is spoken of. Thus, Τοὺς νοῦν ἔχοντας θεράπευε, γιγνώσκων ὅτι σύμβουλος ἀγαθὸς χρησιμώτατον ἁπάντων κτημάτων ἐστίν.—With a verb of past time the optative would be most regular. Thus, Ἐνταῦθα ἔγνωσαν οἱ Ἕλληνες ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἑπομένων.

SECTION VII.

OF THE IMPERATIVE.

I. The imperative is used in Greek, as in other languages, in addresses, entreaties, commands, prohibitions, &c.—The personal pronouns are omitted, as in Latin, except when they serve for distinction, or have an emphasis.

II. In negative entreaties and commands, μή and its compounds are employed, never οὐ, and the verb is either in the present or the aorist; but when the present tense is used, the verb must be in the *imperative;* when the aorist is used, the verb must be in the *subjunctive.*

III. Μή with the imperative present is properly used in commanding to desist from what *one is already doing;* but μή with the subjunctive in commanding *not to begin;* so that in the latter case the reference is to the *intent* rather than to any action going on.

IV. Besides this distinction, however, another one prevails, which is sometimes quite arbitrary, namely, the present refers to an action as continued, the aorist to a momentary one.

1. *Present.*

Do not approve of those friends who indulge thee in evil things. — Be not ignorant of thyself, nor commit the errors which the majority commit; for the many, eager to look into the affairs of others, do not turn to examine themselves. —Neither be serious in respect to ludicrous things, nor delight in what is ludicrous in respect to serious things; for that which is unseasonable is everywhere painful.—Form no intimacy rashly nor inconsiderately, but accustom thyself to delight in those intercourses from which thou wilt both thyself improve, and wilt seem better to others.

Μὴ ἀποδέχομαι ὁ φίλος (*genit.*) ὁ πρὸς ὁ φαῦλος (*accus. plur. neut.*) σὺ (*dat.*) χαρίζομαι. — Μὴ ἀγνοέω σεαυτοῦ, μηδὲ ἁμαρτάνω ὃς (*accus. plur. neuter*) ὁ πλεῖστος ἁμαρτάνω, ὁ γὰρ πολὺς, ὁρμάω (*perf. part. active*) ἐπὶ ὁ σκοπέω ὁ ὁ ἄλλος πρᾶγμα, οὐ τρέπω (*mid.*) ἐπὶ ὁ ἑαυτοῦ ἐξετάζω.—Μήτε περὶ ὁ γελοῖος (*accus.*) σπουδάζω, μήτε περὶ ὁ σπουδαῖος (*accus.*) γελοῖος (*plur.*) χαίρω· ὁ γὰρ ἄκαιρος πανταχοῦ λυπηρός.—Μηδεὶς συνουσία εἰκῆ προσδέχομαι, μηδ' ἀλογίστως· ἀλλ' ἐκεῖνος ὁ ὁμιλία ἐθίζω σαυτοῦ χαίρω, ἐξ ὃς αὐτός τε ἐπιδίδωμι καὶ ὁ ἄλλος βελτίων εἰμὶ δοκέω.

2. *Aorist.*

1. *Fearing the gods, who ever live and have all power, who also hold together this arrangement of the universe, exact and unimpaired, and without error, and indescribable for beauty and magnitude, neither do nor devise at any time any-*

Φοβέω (*mid.—plur.*) ὁ θεὸς, ὁ ἀεί εἰμι καὶ πᾶς (*accus. plur. neuter*) δύναμαι, ὃς καὶ ὅδε ὁ ὁ ὅλος (*genit. plur.*) τάξις συνέχω, ἀκριβὴς καὶ ἀκήρατος καὶ ἀναμάρτητος καὶ ὑπὸ κάλλος καὶ μέγεθος ἀδιήγητος, μήποτ' ἀσεβὴς μηδεὶς μήδε

thing either impious or unholy.—Even though thou shouldst be alone, neither say nor do a bad thing.—Do not impute to men such misfortune as that we have devised arts in regard to wild beasts by which we tame their natures, and make them more valuable, but can do no good to ourselves in respect to virtue.

ἀνόσιος μήτε ποιέω μήτε βουλεύω.—Κἂν μόνος εἰμὶ (*pres. subj.*), φαῦλος μήτε λέγω μήτε ἐργάζομαι.—Μὴ καταγιγνώσκω ὁ ἄνθρωπος (*genit.*) τοσοῦτος δυστυχία, ὡς περὶ μὲν ὁ θήριον (*accus.*) τέχνη εὑρίσκω, ὃς αὐτὸς ὁ ψυχὴ ἡμερόω καὶ πλείων ἄξιος ποιέω, ἐγὼ δὲ αὐτὸς οὐδεὶς (*accus. sing. neut.*) ἂν πρὸς ἀρετὴ ὠφελέω (*1st aor. opt.*).

2. *Anaxagoras having been accused of impiety by Cleon because he said that the sun is a piece of red-hot iron, Pericles came forward and asked whether they have anything to allege against him for his course of life; and when they said "Nothing," he said, "But I am his disciple; do not, therefore, put the man to death, excited by false accusations, but take my advice, and let him go."*

Ἀναξαγόρας ὑπὸ Κλέων ἀσέβεια κρίνω (*1st aor. part.*), ὅτι ὁ ἥλιος μύδρος λέγω διάπυρος, Περικλῆς παρέρχομαι (*2d aor. part.*) ἐρωτάω, εἴ τις ἔχω ἐγκαλέω αὐτὸς (*dat.*) κατὰ ὁ βίος; Οὐδεὶς δὲ εἶπω (*gen. absol.*) καὶ μὴν ἐγώ, φημι, οὗτος μαθητής εἰμι· μὴ οὖν διαβολὴ ἐπαίρω (*1st aor.*) ἀποκτείνω ὁ ἄνθρωπος, ἀλλ' ἐγὼ (*dat.*) πείθω (*1st aor. part. pass.*) ἀφίημι (*2d aor.*).

SECTION VIII.

OF THE INFINITIVE.

I. The infinitive describes the action or state of the verb in its simplest form. It may be the subject or object of a verb, as in Latin.

II. The infinitive is used with verbs of *commanding, sending, choosing*, and others which imply a *purpose*, where the Latins use the gerund in *dum* with the preposition *ad*, or the participle in *dus*. The Greek, however, has commonly an active infinitive; as, Παρέχω ἐμαυτὸν τῷ ἰατρῷ τέμνειν καὶ καίειν, *I give myself up to the physician to cut and cauterize.*

1. *For ten years after the (Persian) youths leave the boys, they sleep around the offices of state, both for the sake of the protection of the city and of sobriety: and during the day they afford themselves to use to the magistrates, if they need them in aught for the public (good).—How could any one plausibly allege that Agesilaus embezzled the property of the city, who even used to give up the favours which were due to himself to his country to enjoy?*

Δέκα ἔτος, ἀφ' ὃς ἂν ἐκ παῖς ἐξέρχομαι (2*d aor. subj.*) ὁ ἔφηβος, κοιμάω (*mid.*) μὲν περὶ ὁ ἀρχεῖον, καὶ φυλακὴ ἕνεκα ὁ πόλις, καὶ σωφροσύνη· παρέχω δὲ καὶ ὁ ἡμέρα ἑαυτοῦ ὁ ἄρχων χράομαι, ἤν τις (*accus. sing. neut.*) δέομαι (*subj.*) ὑπὲρ ὁ κοινός (*gen.*).—Ὁ (*neuter plur.*) ὁ πόλις κλέπτω πῶς ἄν τις Ἀγησίλαος εἰκότως αἰτιάω (1*st aor. mid.*) ὃς καὶ ὁ αὐτὸς χάρις ὀφείλω (*mid.—pres. part.*) ὁ πατρὶς (*dat.*) καρπόω παραδίδωμι; (*imperf.*)

2. *God has adapted the nature of the man to be able better to endure cold and heat, and journeys and marches; but having made the frame of the woman less able for these things, He appears to have enjoined upon her domestic occupa-*

Ῥῖγος (*plur.*) μὲν καὶ θάλπος (*plur.*) καὶ ὁδοιπορία καὶ στρατεία ὁ ἀνὴρ ὁ φύσις μᾶλλον δύναμαι καρτερέω ὁ θεὸς κατασκευάζω· ὁ δὲ γυνὴ (*dat.*) ἧσσον ὁ σῶμα δυνατὸς πρὸς οὗτος (*accus. plur. neut.*) φύω (1*st aor. part.*), ὁ ἔνδον ἔργον αὐτὸς προστάσ-

tions.—Pericles, the (son) of Xanthippus, was chosen to speak over those who had first fallen in the Peloponnesian war.

σω δοκέω. — Περικλῆς ὁ Ξάνθιππος αἱρέω (1st aor.) λέγω ἐπὶ ὁ (dat.) πρῶτος ἀποθνήσκω (2d aor. part.) ἐν ὁ Πελοποννησιακὸς πόλεμος.

III. So adjectives which denote the *use, purpose*, or *effect*, take the infinitive, answering to the accusative in *dum* with *ad*, or the supine in *u* in Latin. Thus, Καλὸς ἰδεῖν, *Handsome to be beheld;* pulcher visu.

1. *On some one's saying to Socrates that the water at his house which he drank was warm, he said, "Which is warmest to drink, the water at thy house, or that at the Temple of Æsculapius?" "That at the Temple of Æsculapius," said he. "Consider, then," said Socrates, "that thou seemest to be more difficult to please than invalids."—Agriculture is the easiest occupation to learn, and the most pleasant to exercise, and renders the body both strongest and most beautiful.*

Λέγω τις Σωκράτης ὅτι θερμός εἰμι (opt.) παρ' ἑαυτοῦ (dat.) ὁ ὕδωρ ὃς πίνω (optat.), Πότερόν, φημι, ὁ παρὰ σὺ (dat.) ὕδωρ θερμὸς πίνω (2d aor.) εἰμὶ, ἢ ὁ ἐν Ἀσκληπιὸς (ἱερόν); Ὁ ἐν Ἀσκληπιὸς (ἱερόν) φημι. Ἐνθυμέομαι οὖν, φημι ὁ Σωκράτης, ὅτι κινδυνεύω δυσάρεστός εἰμι ὁ ἀῤῥωστέω (part.).—Ὁ γεωργία ἐργασία μανθάνω (2d aor.) τε ῥᾴδιός εἰμι, καὶ ἡδὺς ἐργάζομαι, καὶ ὁ σῶμα καλός τε καὶ εὔρωστος παρέχω (mid.).

2. *Many of those who have studied philosophy have always remained ignorant men, and others who never joined themselves to any of the sophists have been able*

Πολὺς μὲν ὁ φιλοσοφέω ἰδιώτης διατελέω (1st aor.) εἰμὶ (part.), ἄλλος δέ τις οὐδεὶς (dat.) πώποτε συγγίγνομαι (2d aor. part.) ὁ σοφιστὴς, καὶ λέγω καὶ

orators and politicians.—The Lacedæmonians did not attempt to obstruct the Athenians, when increasing their power to a considerable degree, being not quick in going to war unless they were compelled, and partly being precluded also by domestic wars.—Apollodorus offered Socrates a handsome garment when about to drink the hemlock; and he said, "What! is my garment fit to live in, and not (fit) to die in?"

πολιτεύομαι δεινὸς γίγνομαι (*perf.*).—Ὁ Λακεδαιμόνιος οὐκ κωλύω (*imperfect*) ὁ Ἀθηναῖος ἐπὶ μέγας (*accus. sing. neut.*) χωρέω δύναμίς (*genit.*), εἰμι μὲν μὴ ταχὺς εἰμι εἰς ὁ πόλεμος, εἰ μὴ ἀναγκάζω (*opt.*) ὁ (*neut.*) δέ τις (*neut.*) καὶ πόλεμος οἰκεῖος ἐξείργω.—Μέλλω Σωκράτης (*dat.*) ὁ κώνειον πίνω (*2d aorist mid.*) Ἀπολλόδωρος ἱμάτιον διδόω (*imperf.*) καλὸς, καὶ ὃς, Τίς δ', φημὶ, ὁ ἐμὸς ἱμάτιον ἐμβιόω (*2d aor.*) μὲν ἐπιτήδειος, ἐναποθνήσκω (*2d aorist*) δὲ οὐχί;

IV. The infinitive with ὡς and ὥστε is used either to express the *result* or the *purpose* of action of the principal verb. Thus, Αἰδοῦς ἐνεπίμπλατο Κῦρος ὥστε καὶ ἐρυθραίνεσθαι (result).—Ἀλλ' ὦ παῖ, ἔφη ὁ Ἀστυάγης, οὐ δέομαι τούτων ὥστε σε κινδυνεύειν (purpose).

The Persian boys bring with them from home (for) victuals, bread; (for) sauce, water-cresses; and to drink, if any one thirst, a cup, so as to draw from the river.—Many persons are so affected towards others, that they are not capable of neglecting them when unfor-

Ὁ παῖς ὁ Πέρσης (*genit.*) φέρω (*mid.*) οἴκοθεν σῖτος μὲν ἄρτος (*plur.*), ὄψον δὲ κάρδαμον· (*sing.*) πίνω (*2d aor.*) δὲ, ἤν τις διψάω, κώθων, ὡς ἀπὸ ὁ ποταμὸς ἀρύω (*1st aor. mid.*).—Πολὺς οὕτω πρὸς ἄλλος ἔχω (*3d plur.*), ὥστε κακῶς μὲν πράττω μὴ δύναμαι περιο-

tunate, but assist them in their calamity.—If any one thinks that Socrates spoke falsely concerning the demon, which he said indicated to him beforehand what he ought, and what he ought not to do, because he was condemned to death by the judges, let him consider that he was already so far advanced in age, that, if not then, he would have closed his life not long after.

ράω, ἀλλὰ βοηθέω ἀτυχέω (*pres. part. dat.*).—Εἴ τις οἶομαι Σωκράτης περὶ ὁ δαίμων ψεύδομαι, ὃς φάσκω (*imperf.*) ἑαυτοῦ προσημαίνω ὅς (*neut. plural*) τε δεῖ (*opt.*) καὶ ὃς μὴ δεῖ ποιέω, ὅτι ὑπὸ ὁ δικαστὴς καταγιγνώσκω (*1st aorist*) θάνατος (*nominat. to preceding verb*), ἐννοέω (*1st aor.*) ὅτι οὕτως ἤδη τότε πόρρω ὁ ἡλικία (*gen.*) εἰμί, ὥστε εἰ καὶ μὴ τότε, οὐκ ἄν πολὺς (*dat.*) ὕστερον τελευτάω.

V. The indicative with ὡς and ὥστε expresses the *result*, but not the *purpose*. Thus, Οὐχ ἥκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον.

Many of the independent Thracians followed Sitalces without being summoned, with a view to plunder, so that the whole multitude is said to have been not less than one hundred and fifty thousand.—The plague fell suddenly on the city of the Athenians, and first attacked men in the Piræus, so that it was even said that the Peloponnesians had thrown poison into the res-

Πολὺς ὁ αὐτόνομος Θρᾷξ ἀπαράκλητος Σιτάλκης (*dat.*) ἐφ' ἁρπαγὴ (*accus.*) ἀκολουθέω (*imperf.*), ὥστε ὁ πᾶς πλῆθος λέγω οὐκ ἐλάσσων πεντεκαίδεκα μυριὰς γίγνομαι (*2d aor.*).—Ὁ λοιμὸς ἐς ὁ Ἀθηναῖος πόλις ἐξαπιναίως ἐμπίπτω (*2d aor.*), καὶ ὁ πρῶτος (*neut.*) ἐν ὁ Πειραιεὺς ἅπτω (*1st aor. mid.*) ἄνθρωπος (*genit.*), ὥστε καὶ λέγω ὡς ὁ Πελοποννήσιος φάρμακον (*plur.*) ἐσ-

ervoirs, for as yet there were no fountains there.— The agora of Ephesus was full of all sorts of arms and horses for sale, and the braziers, and carpenters, and blacksmiths, and leather-workers, and painters were preparing military arms; so that thou wouldst have thought the city was really a workshop of war.

βάλλω (*pluperf. opt.*) ἐς ὁ φρέαρ· κρήνη γὰρ οὔπω εἰμὶ αὐτόθι.—Ὁ ὁ Ἐφέσιος (*genit. plur.*) ἀγορὰ μεστός εἰμι παντοδαπὸς καὶ ὅπλον καὶ ἵππος ὤνιος, ὅ τε χαλκοτύπος καὶ ὁ τέκτων καὶ ὁ σιδηρεὺς καὶ σκυτεὺς καὶ γραφεὺς πολεμικὸς ὅπλον κατασκευάζω· ὥστε ὁ πόλις ὄντως ἡγέομαι (*1st aor.*) ἂν πόλεμος ἐργαστήριόν εἰμι.

VI. The infinitive, when it has its own subject, takes it and its predicates in the accusative; as, Ἀδύνατον πολλὰ τεχνώμενον ἄνθρωπον πάντα καλῶς ποιεῖν, *It is impossible for a man contriving many things to do all things well.*

To have many cares, and not to be able to enjoy tranquillity, being stimulated by rivalry, and to plot and be plotted against, these things must necessarily accompany more him who reigns than the private man.—It is a much more wretched thing to live among one's citizens, having been disgraced, than to live as an emigrant. — To know is this: having received the knowledge of anything, to

Ὁ πολὺς (*accus. plur. neut.*) μεριμνάω (*pres. infin.*), καὶ ὁ μὴ δύναμαι ἡσυχία ἔχω, κεντρίζω ὑπὸ φιλονεικία, καὶ ὁ ἐπιβουλεύω καὶ ὁ ἐπιβουλεύω, οὗτος ὁ βασιλεύω (*dat.*) ἀνάγκη ὁ ἰδιώτης μᾶλλον συμπαρομαρτέω.—Πολὺς (*neut.*) ἄθλιος παρὰ ὁ (*dat.*) αὐτοῦ πολίτης ἀτιμόω (*perfect pass.*) οἰκέω, ἢ μετοικέω. —Ὁ εἰδέω (*perf. infin.*) οὗτός εἰμι, λαμβάνω (*2d aor.*) τις ἐπιστήμη ἔχω,

keep it, and not to have lost it.—How is it possible that these things, being in no respect like one another, should all be beautiful?

καὶ μὴ ἀπόλλυμι (*perf. act.*).—Πῶς οἷός (*neuter*) τε οὗτος, μηδεὶς (*accus. sing. neuter*) ὅμοιός εἰμι ἀλλήλων, πᾶς καλός εἰμι;

VII. If the infinitive be one of the verbs which take a predicate (as, for example, a verb of *existence, appearing, appointment*, &c.), the predicate will regularly be in the same case as the subject; as, Δέομαί σου εἶναι προθύμου, *I entreat of thee to be zealous.*—Ὦ Ζεῦ δός μοι φανῆναι ἀξίῳ Κύρου φίλῳ, *O Jove, grant unto me to appear a friend worthy of Cyrus.*

VIII. Nevertheless, the infinitive very frequently takes an accusative before it, though referring to a genitive or dative, especially if it be a participle, and separated by some words, or by a clause, from the genitive or dative. Thus, Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγγέλλει Κῦρος, λαβόντα τοὺς ἄνδρας.

It appeared good to the Corinthians, having put men on board a skiff, to send them without the employment of a herald to the Athenians, and make an attempt.—Alexander, having seen some few of the enemy occupying a hill, ordered his body-guards and the Companions who were around him, having taken up their shields, to mount their horses and ride up the hill.—Socrates, exam-

Δοκέω (1*st aor.*) ὁ Κορίνθιος, ἀνὴρ ἐς κελήτιον ἐμβιβάζω (1*st aor.*), ἄνευ κηρύκειον προσπέμπω (1*st aor.*) Ἀθηναῖος καὶ πεῖρα ποιέω (1*st aor. mid.*).—Ἀλέξανδρος λόφος τις οὐ πολὺς ὁ πολέμιος κατέχω εἰδέω (2*d aorist*), παραγγέλλω (1*st aorist*) ὁ σωματοφύλαξ (*dat.*) καὶ ὁ ἀμφ' αὐτοῦ ἑταῖρος, ἀναλαμβάνω (2*d aor.*) ὁ ἀσπὶς, ἀναβαίνω ἐπὶ ὁ ἵππος (*accus.*), καὶ ἐλαύνω ἐπὶ ὁ λόφος.—Σχολὴ (*ac-*

ining what idleness was, said he found most persons doing something; for that those who play at draughts and practise buffoonery do something; but he said that all these are idle, for it was in their power to go and do things better than these.

cus.) σκοπέω, τίς εἰμι (optat.), ποιέω μέν τις ὁ πλεῖστός φημι Σωκράτης εὑρίσκω· καὶ γὰρ ὁ πεττεύω, καὶ ὁ γελωτοποιέω, ποιέω τις, πᾶς δὲ οὗτός φημι σχολάζω· ἔξεστι γὰρ αὐτὸς εἰμι πράσσω (*future part.*) ὁ βελτίων (*neuter plur.*) οὗτος.

IX. If the subject of the infinitive mood be the same as that of the verb on which the infinitive depends, it need not be expressed. Thus, Ἔφη εἶναι, *He said that he was.*

Thales used to say that he was grateful to Fortune, first, that he was born a human being, and not a brute; next, a man, and not a woman; thirdly, a Greek, and not a Barbarian. — Good soldiers, on thinking that they are neglected, become much more disheartened, but the bad much more insolent.—Cyrus called those who were besieging Miletus, and commanded the exiles to go on the expedition along with him, having promised them, if he should successfully accomplish the objects for which he was going, that he would not

Φάσκω ὁ Θαλῆς χάρις ἔχω ὁ Τύχη· πρῶτος (*neut.*) μὲν ὅτι ἄνθρωπος γίγνομαι (2d *aor.*) καὶ οὐ θηρίον· ἔπειτα ὅτι ἀνὴρ καὶ οὐ γυνή· τρίτος ὅτι Ἕλλην καὶ οὐ βάρβαρος.—Ἀμελέω δοκέω στρατιώτης ὁ μὲν ἀγαθὸς πολὺς (*neut.*) ἄθυμος γίγνομαι, ὁ δὲ πονηρὸς πολὺς ὑβριστός.—Καλέω Κῦρος ὁ Μίλητος πολιορκέω, καὶ ὁ φυγὰς κελεύω σὺν αὐτὸς στρατεύω (*mid.*) ὑπισχνέομαι (2d *aor.*) αὐτὸς (*dat.*), εἰ καλῶς καταπράσσω (1st *aor.*) ἐφ' ὃς (*accus. plur. neut.*) στρατεύω (*imperf. mid.*), μὴ πρόσθεν παύω

desist before he should restore them to their home.—Unanimity is deemed to be the greatest good to states, and everywhere in Greece a law exists that the citizens swear that they will be unanimous, and they everywhere take this oath.

(1st aor. mid.) πρὶν αὐτὸς κατάγω (2d aor.) οἰκαδε. —Ὁ ὁμόνοια μέγας τε ἀγαθὸν δοκέω ὁ πόλις εἰμὶ, καὶ πανταχοῦ ἐν ὁ Ἑλλὰς νόμος κεῖμαι, ὁ πολίτης ὄμνυμι ὁμονοέω, καὶ πανταχοῦ ὁμνύω ὁ ὅρκος οὗτος.

X. The infinitive mood will have a nominative, not an accusative, connected with it, if the subject of the infinitive is the nominative of the verb on which it depends; as, Ἔφη αὐτὸς γέρων εἶναι, *He said that he was himself an old man.*

1. *When the Athenians, being besieged by Lysander, sent ambassadors to Agis, the king of the Lacedæmonians, respecting peace, he said that he was not himself absolute (in the matters) about which they had come, but the Ephori.—So seek to live as neither to be despised by more powerful men, nor to be terrible to humbler men. — He said he was accustomed, when alarmed, to appear cheerful, but when successful to be mild.*

Ὅτε ὁ Ἀθηναῖος, πολιορκέω ὑπὸ Λύσανδρος, πρεσβεὺς πέμπω, περὶ εἰρήνη, παρὰ Ἄγις, Λακεδαιμόνιος βασιλεὺς, οὗτος λέγω οὐκ εἰμι κύριος αὐτὸς περὶ ὃς (gen. plur.) ἥκω (optat.), ἀλλὰ ὁ Ἔφορος. — Οὕτω ζάω προαιρέω (mid.), ὡς μήτε ὑπὸ ὁ δυνατὸς καταφρονέω, μήτε ὁ καταδεὴς φοβερός εἰμι.—Ἐθίζω φημὶ φοβέω (mid.) μὲν ἱλαρὸς φαίνω (mid.), εὐτυχέω δὲ πρᾶος εἰμι.

2. *Chærecrates said, "Suppose, when I treat my brother kindly, he grow no bet-*

Χαιρεκράτης εἶπω, ἐὰν οὖν, ἐγὼ (gen. absol.) προσφιλῶς χράομαι ὁ ἀδελφὸς,

ter?" "Why, what else," said Socrates, "except that thou wilt show that thou art good, and full of fraternal affection; he, that he is bad, and not worthy of kindness?"—The son of Alcibiades, having passed through his probation, did not think it right himself to live in indolence, and to plume himself upon the merits of his ancestors, but was aspiring enough to think that he ought to be remembered on his own account, and not on account of their deeds.

ἐκεῖνος μηδεὶς (accusative neut.) ἀγαθὸς γίγνομαι; (subj.) Τίς *(neuter) γὰρ ἄλλος (neut.) φημὶ ὁ Σωκράτης, ἢ ἐπιδείκνυμι, σὺ μὲν χρηστός τε καὶ φιλάδελφός εἰμι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσία; —* Ὁ Ἀλκιβιάδης υἱος, *δοκιμάζω (1st aor. part. pass.), οὐκ ἀξιόω αὐτὸς μὲν ῥᾳθύμως ζάω, σεμνύνω (mid.) δὲ ἐπὶ ὁ (dat.) ὁ πρόγονος ἀρετῇ, ἀλλ' οὕτω μέγας (accus. sing. neut.) φρονέω, ὡστ' οἶομαι (1st aor. indic.) δεῖ δι' αὐτοῦ (accus.), καὶ οὐ διὰ ὁ ἐκεῖνος ἔργον μνημονεύω.*

XI. The infinitive mood, by being joined with the neuter article, serves the purpose of a noun.

XII. The subject of the infinitive, in such constructions, takes its case from that of the word to which it refers. Thus, we may either have the nominative; as, *Σὺ δὲ διὰ τὸ ξένος εἶναι οὐκ ἂν οἶει ἀδικηθῆναι; Dost thou think that thou oughtest not to be injured because thou art a stranger?*—Or the accusative; as, *Ἐπέδειξε τὰς πολιτείας προεχούσας τῷ δικαιοτέρας εἶναι, He showed that these forms of government surpassed (others) in their being more just.*

1. *Nominative with Infinitive.*

1. *Since the sun, being luminous, points out to us* | Ἐπειδὴ ὁ μὲν ἥλιος, φωτεινός εἰμι, ὅ τε ὥρα ὁ ἡμέρα

both the hours of the day and all other things, while the night, on account of its being dark, is more obscure, the gods have exhibited to us stars in the night, which point out to us the hours of the night.—Pericles swayed the people freely, and was not more led by them than he himself led, on account of his not saying anything to gratify them, endeavouring to gain power from improper sources; but those who succeeded him, being more equal among themselves, and desirous of being each first, turned themselves to the accommodating measures for a gratification to the people.

ἐγὼ καὶ ὁ ἄλλος πᾶς σαφηνίζω, ὁ δὲ νὺξ, διὰ ὁ σκοτεινός εἰμι, ἀσαφής εἰμι, ἄστρον ἐν ὁ νὺξ ἀναφαίνω (1st aor.) ὁ θεὸς, ὃς ἐγὼ ὁ ὥρα ὁ νὺξ ἐμφανίζω.—Ὁ μὲν Περικλῆς κατέχω ὁ πλῆθος ἐλευθέρως, καὶ οὐκ ἄγω (imperf.) μᾶλλον ὑπ' αὐτὸς ἢ αὐτὸς ἄγω (imperf.), διὰ ὁ μὴ, κτάομαι ἐξ οὐ προσήκω (part.) ὁ δύναμις, πρὸς ἡδονή (accus.) τις λέγω· ὁ δὲ ὕστερον, ἴσος μᾶλλον πρὸς ἀλλήλων (accus.) εἰμὶ, καὶ ὀρέγω (pres. part. mid.) ὁ πρῶτος ἕκαστος γίγνομαι, τρέπω (2d aor. mid.) καθ' ἡδονὴ (accus. plur.) ὁ δῆμος (dat.) καὶ ὁ πρᾶγμα ἐνδίδωμι (pres. infin.).

2. *Agesilaus departed home, having chosen, instead of being the first man in Asia, to govern according to law at home, and to be governed according to law.—Cyrus exulted no less in making lands productive than in being warlike.—"Ye did a noble thing, O Athenians, the having saved (namely) Eubœa; but a much nobler thing than this, the*

Ἀγησίλαος οἴκαδε ἀποχωρέω (imperf.), αἱρέω (2d aor. mid.), ἀντὶ ὁ μέγας εἰμὶ ἐν Ἀσία οἶκοι ὁ νόμιμος (accus. plur. neut.) ἄρχω, ὁ δὲ νόμιμος ἄρχω.—Κῦρος ἐπαγάλλομαι (imperf.) οὐδεὶς ἥττων ἐπὶ ὁ (dat.) χώρα ἐνεργὸς ποιέω, ἢ ἐπὶ ὁ πολεμικός εἰμι.—Καλὸς μὲν ποιέω, ὦ Ἀθηναῖος, ὁ σώζω (1st aor.) ὁ Εὔβοια, πολὺς (dat.) δ' ἔτι οὗτος καλὸς ὁ καθίστημι (2d aor

having become masters of their persons and their cities, and having honestly restored these things to the very men who had behaved ill towards you, not having made any account of the injuries which you had received."

part.) κύριος καὶ ὁ σῶμα καὶ ὁ πόλις, ἀποδίδωμι (2d aor. infin.) οὗτος δικαίως αὐτὸς ὁ ἐξαμαρτάνω (perfect) εἰς σὺ, μηδεὶς (accus. sing. neut.) ὃς (gen. plur.) ἀδικέω (perf. pass.) ὑπολογίζομαι (1st aor. mid.).

2. *Accusative with Infinitive.*

For a man to be conquered by himself is the most disgraceful of all. — It was necessary for us to have received, somehow or other, the knowledge of equality in itself, before we began to see, and to hear, and perceive other things, if we were to refer to that the ideas of equality derived from the senses. — When they were not far from the conflux, the steersmen gave the word to advance from the narrows, rowing as steadily as possible, in order that the ships might not, when they fell into the eddies, be upset by them.

Ὁ ἡττάομαι αὐτὸς ὑφ' ἑαυτοῦ πᾶς αἰσχρός.—Πρὸ ὁ ἄρα ἄρχω (1st aor. infin. mid.) ἐγὼ ὁράω καὶ ἀκούω καὶ ὁ ἄλλος αἰσθάνομαι, τυγχάνω (2d aor.) δεῖ (imperf.) που λαμβάνω (perf. part. — accus.) ἐπιστήμη αὐτὸς ὁ ἴσος, εἰ μέλλω (imperf.) ὁ ἐκ ὁ αἴσθησις ἴσος (accus. plur. neut.) ἐκεῖσε ἀναφέρω (fut. infin.). — Ὡς οὐ πόρρω ὁ συμβολή (gen. plur.) εἰμι ἐνταῦθα δὴ ὁ κυβερνήτης παραγγέλλω ὡς βεβαιότατος εἰρεσία χράομαι (part.) ἐξελαύνω ἐκ ὁ στενὸς, (ἕνεκα) ὁ μὴ ἐμπίπτω (pres. part.) ὁ ναῦς ἐς ὁ δίνη ἀναστρέφω πρὸς αὐτός (gen.).

XIII. The infinitive of the present and aorists (very rarely of the future) is used potentially with *ἄν*. The

sense is nearly the same as that of the Latin future in *rus*, or the future passive with *iri*.

Cyrus thought that he should better fill all his companions with modesty, if he himself evidently respected all to such a degree as neither to say nor do anything dishonourable.—The other Greeks, even if any one be condemned by law, do not put to death during a festival; but those who had undertaken to commit a massacre at Corinth, chose the last day of the Eucleia, because they thought that they should surprise more persons in the agora, so as to kill them.—Hermocrates said to the Syracusans, that it was necessary to choose both few generals, and with absolute power; for that thus what it was necessary should be concealed would be better kept secret.	Αἰδῶς δ' ἂν ἡγέομαι (*imperf.*) Κῦρος μᾶλλον πᾶς ὁ ἑταῖρος ἐμπίπλημι (*pres.*), εἰ αὐτὸς φανερός εἰμι (*opt.*) πᾶς οὕτως αἰδέομαι (*pres. part.*), ὡς μήτ' εἶπω ἂν μήτε ποιέω μηδεὶς αἰσχρός.—Ὁ μὲν ἄλλος Ἕλλην κἂν νόμος τις καταγιγνώσκω (1*st aor.*), οὐκ ἀποκτιννύω ἐν ἑορτή· ὁ δὲ ἐν Κόρινθος σφαγὴ (*plur.*) ἐπιχειρέω ποιέω (*mid.*) Εὐκλεία (*gen. plural*) ὁ τελευταῖος (ἡμέρα) προαιρέω (2*d aor. mid.*), ὅτι πλείων ἂν οἶμαι (*imperf.*) λαμβάνω (2*d aor.*) ἐν ὁ ἀγορὰ, ὥστε ἀποκτείνω (1*st aor.*).—Ἑρμοκράτης πρὸς ὁ Συρακόσιος εἶπω, ὁ στρατηγὸς καὶ ὀλίγος καὶ αὐτοκράτωρ, χρὴ αἱρέω· (2*d aor. infin. mid.*) οὕτω γὰρ ὃς (*neut. plur.*) κρύπτω δεῖ μᾶλλον ἂν στέγω.

SECTION IX.

OF THE PARTICIPLE.

I. The following verbs are joined, in Greek, with a participle, though the corresponding verbs in Latin and English have an infinitive, or a particle and finite tense

1. Those which express *knowledge*, or its contrary, and also *perception*, or *feeling;* as, Μέμνησο ἄνθρωπος ὤν, *Remember that thou art mortal.*—Χαίρει ἐπαινούμενος, *He delights to be praised.*—Ἀκούω τὸν ἀδελφὸν τεθνηκότα, *I learn that his brother is dead.*

Beware of men, lest, having perceived thee neglect thy parents, they all hold thee in no esteem, and then thou appear destitute of friends. — *Some one might say,* "*Art thou not ashamed to be so foolishly deceived?*" "*By Jupiter, I should be ashamed indeed, if I had been deceived by one who was an enemy; but to one who is a friend, it seems to be more disgraceful to deceive than to have been deceived.*"—*Socrates, having learned that Aristodemus, surnamed the Little, neither sacrificed to the gods nor used divination, but even ridiculed those who do these things, said,* "*Tell me, Aristodemus, art thou accustomed to admire any men on the ground of their wisdom?*"—*Agesilaus rejoiced to be praised by those who were willing also to blame what was displeasing.—The Trojans minded*

Ὁ ἄνθρωπος φυλάσσω (*mid.*), μὴ σὺ αἰσθάνομαι (2*d aor.*) ὁ γονεὺς (*genit.*) ἀμελέω πᾶς ἀτιμάζω (1*st aor. subjunct.*), εἶτα ἐν ἐρημία φίλος ἀναφαίνω (2*d aorist subj. pass.*). — Εἶπω τις ἄν· Οὔκουν αἰσχύνομαι οὕτω μωρῶς ἐξαπατάω; Ναὶ μὰ Ζεὺς αἰσχύνομαι (*imperf.*) ἄν μέντοι, εἰ ὑπὸ πολέμιός (*genit.*) γέ εἰμι (*part.*) ἐξαπατάω· (1*st aorist*) φίλος δέ εἰμι (*part.*) ἐξαπατάω αἰσχρὸς δοκέω εἰμὶ ἢ ἐξαπατάω (1*st aor.*). —Καταμανθάνω ὁ Σωκράτης Ἀριστόδημος ὁ Μικρὸς ἐπικαλέω, οὔτε θύω ὁ θεὸς, οὔτε μαντικὴ χράομαι, ἀλλὰ καὶ ὁ ποιέω (*gen.*) οὗτος καταγελάω, Εἶπω ἐγώ, φημι, ὦ Ἀριστόδημός, ἐστιν ὅστις (*accus.*) ἄνθρωπος (*accus.*) θαυμάζω (*perfect*) ἐπὶ σοφία; (*dat.*).—Ἐπαινέω χαίρω Ἀγησίλαος ὑπὸ ὁ καὶ ψέγω ἐθέλω ὁ μὴ ἀρεστός (*neuter plur.*).—Ὁ μὲν Τρὼς πε-

not either that their cities were desolated or their land ravaged, provided they did not yield Helen to the Greeks.

ριοράω (*imperf.*) καὶ πόλις ἀνάστατος γίγνομαι, καὶ ὁ χώρα πορθέω, ὥστε μὴ προίημι (2*d aor. mid.*) Ἑλένη ὁ Ἕλλην.

2. Verbs which denote *appearing*, *being manifest*, &c., together with λανθάνω.
3. Δῆλος and φανερός are more commonly used, agreeing with the subject, than impersonally and in the neuter. Thus, Δῆλός ἐστιν ἄδικα ποιῶν, *It is evident that he acts unjustly.*

Greece appears only lately to have been steadily inhabited, but removals to have taken place, and each readily to have left their own country, compelled by some, for the time more numerous.—While the others were at supper, Philip the jester immediately attempted to say something ludicrous; but, as he did not excite laughter, he became evidently vexed.—As many as remained were evidently not intending to remain.—They who are accustomed to bring to kings garments, or brass, or wrought gold, very evidently make not a gift, but a trade, and sell them much

Φαίνω (*mid.*) ὁ Ἑλλὰς οὐ πάλαι βεβαίως οἰκέω, ἀλλὰ μετανάστασίς τέ εἰμι (*pres. participle*), καὶ ῥᾳδίως ἕκαστος (*plural*) ὁ ἑαυτοῦ, (γῆ) ἀπολείπω (*pres. part.*), βιάζω ὑπό τις ἀεὶ πλείων.—Δειπνέω δὲ ὁ ἄλλος, Φίλιππος, ὁ γελωτοποιὸς, ἐπιχειρέω εὐθὺς γελοῖός τις λέγω· ὡς δ' οὐκ κινέω γέλως, τότε μὲν ἄχθομαι (1*st aor. part.*) φανερὸς γίγνομαι (2*d aor.*) —Ὅσος καὶ μένω (*imperf.*) δῆλός εἰμι οὐ μένω (*fut. part.*).—Ὁ ἔθω (*perf. participle*) ὁ βασιλεὺς ἐσθὴς ἄγω ἢ χαλκὸς ἢ χρυσὸς ἐργάζομαι (*perf. part.*) λίαν καταφανής εἰμι οὐ δόσις ἀλλ' ἐμπορία ποιέω (*mid.*),

more skilfully than those who profess to be dealers.—The Temple of Juno at Argos was burned, Chrysis the priestess having put a lighted lamp near the garlands and fallen asleep, so that everything, without being observed, caught fire and was burned down.

καὶ πολὺς (neut.) τεχνικὸς (neut.) αὐτὸς πωλέω ὁ ὁμολογέω καπηλεύω.—Ὁ νεὼς ὁ Ἥρα ἐν Ἄργος κατακαίω, Χρυσὶς ὁ ἱέρεια λύχνος τις τίθημι ἅπτω (perf. part.) πρὸ ὁ στέμμα (accus.), καὶ ἐπικαταδαρθάνω· (2d aor.) ὥστε λανθάνω (2d aor.) ἅπτω (1st aor. part. pass.) πᾶς (neut. plur.) καὶ καταφλέγω (1st aor. part. pass.).

4. Verbs of *beginning, continuing, enduring, ceasing*, &c. So *φθάνειν*, "to be the first to do a thing," "to do it before another thing occurs," takes the participle, and is commonly rendered by "first," "before," or something similar.
5. In like manner, *τυγχάνω* takes the participle. This verb properly denotes an accidental occurrence, and is generally rendered into English by some part of the verb "to happen;" as, Τυγχάνει λέγων, *He happens to be speaking.*—Ἐτυγχάνομεν περιπατοῦντες, *We happened to be walking.* It is often used, however, without emphasis of that which is done without design.

1. *The governors of the boys continue the greatest part of the day administering justice to them.—He appears to be a man worthy of praise, who is beforehand in inflicting injuries upon his enemies, and con-*

Ὁ ἄρχων ὁ παῖς διατελέω ὁ πολὺς (neut.) ὁ ἡμέρα δικάζω αὐτός.—Δοκέω ἀνὴρ ἔπαινος ἄξιός εἰμι, ὃς ἂν φθάνω (subj.) ὁ μὲν πο-

ferring benefits upon his friends.—Shall we not be reconciled? shall we not cease to act as fools?—The Thebans, having the Eurotas on the right hand, passed along, burning and destroying houses full of many valuables; but the wives of the men of the city did not even endure to see the smoke, as never having beheld enemies.—What advantage is it to us to have accomplished what we desired, if it shall be still necessary for us to hold out in hungering, and thirsting, and labouring, and taking pains?

λέμιος κακῶς ποιέω, ὁ δὲ φίλος εὐεργετέω.—Οὐ διαλλάσσω; οὐ παύω ληρέω;—Ὁ Θηβαῖος ἐν δεξιὸς (*fem.*) ἔχω ὁ Εὐρώτας, πάρειμι (*imperf.*) κάω καὶ πορθέω πολὺς ἀγαθὸς μεστὸς οἰκία· ὁ δὲ ὁ ἐκ ὁ πόλις γυνὴ οὐδὲ ὁ καπνὸς ὁράω ἀνέχω (*imperf. mid.*), ἅτε οὐδέποτε εἰδέω πολέμιος.—Τίς δῆτα ὄφελος ἐγὼ καταπράσσω (1*st aor.*) ὃς (*plur.*) ἐπιθυμέω (*imperf.*) εἰ ἔτι δεῖ καρτερέω καὶ πεινάω, καὶ διψάω, καὶ πονέω καὶ ἐπιμελέομαι;

2. *Public spirit and the name of democracy are open to every one, and those are commonly the first to have recourse to them in words who in their actions are the most remote from them.—Lysander, leading the army of the Phocians, and Orchomenus, and the districts on that side, got to Haliartus before Pausanias.—Some are of such a morose nature as rather to hear those praised of whose*

Ὁ εὔνοια καὶ ὁ ὁ δημοκρατία ὄνομα κεῖμαι μὲν ἐν μέσος (*sing. neut.*), φθάνω δὲ ἐπ' αὐτὸς (*accus. neut.*) καταφεύγω ὁ λόγος ὃς ἐπὶ ὁ πολὺς (*accus. neut.*) ὁ ὁ ἔργον πλεῖστον ἀπέχω.—Λύσανδρος ἄγω ὁ ἀπὸ Φωκεὺς καὶ Ὀρχομενὸς καὶ ὁ κατ' ἐκεῖνος (*accus. plur. neut.*) χωρίον στράτευμα, φθάνω (2*d aor.*) ὁ Παυσανίας (*accus.*) ἐν ὁ Ἁλίαρτος γίγνομαι (2*d aor.*).—Οὕτω τις δυσκόλως φύω (*perf.*) ὥσθ' ἥδιον εὐλογέω (*genitive*)

existence they are not certain, than to approve anything (which proceeds) from those by whom they themselves have been benefited. —If our learning is nothing else than remembrance, according to this account it is necessary that we should have learned in some former time what we now remember.

ἀκούω, ὃς (*acc.*) οὐκ ἴσημι εἰ γίγνομαι (*perf.*), ἤ τις οὗτος (*gen.*) ὑφ' ὃς (*gen.*) εὖ πάσχω (*perf.*) αὐτὸς τυγχάνω ἀποδέχομαι. — Εἰ ἐγὼ (*dat.*) ὁ μάθησις οὐκ ἄλλος τις ἡ ἀνάμνησις τυγχάνω εἰμὶ, κατὰ οὗτός γε ὁ λόγος ἀνάγκη που ἐγὼ (*accus.*) ἐν πρότερός τις χρόνος μανθάνω (*perf. infin.*) ὃς (*plural*) νῦν ἀναμμνήσκω (*mid.*).

Remark. The participle in this construction does not require its subject to be expressed when it is the same as the nominative to the verb, and words which relate to the subject will then be in the nominative. Thus, Ἤιδει καλὸς νομιζόμενος, *He knew that he was deemed beautiful.*—Εὕρισκον οὐδαμῶς ἂν ἄλλως τοῦτο διαπραξάμενος, *I found I could not accomplish this in any other way.*

6. Συνειδέναι, "to be conscious," takes the participle either in the nominative, referring to the nominative of the verb, or in the dative, referring to the reflexive pronoun, governed by the verb; as, Σύνοιδα ἐμαυτῷ οὐδὲν ἐπιστάμενος, or ἐπισταμένῳ, *I am conscious to myself of knowing nothing.*

Thrasybulus said, "O men, you must now so act that each may be conscious to himself of being the principal cause of victory."—If Poetry should have any argument to allege that it is right she should exist in a city governed by good laws, we should gladly re-

Θρασύβουλος εἶπω, ὦ ἀνὴρ οὕτω χρὴ ποιέω, ὅπως ἕκαστός τις ἑαυτοῦ συνειδέω ὁ νίκη αἴτιός (*nom. —superlative*) εἰμι. — Εἰ τις ἔχω λόγος εἶπω ὁ Ποιητικὴ, ὡς χρὴ αὐτός εἰμι ἐν πόλις εὐνομέω, ἄσμενος

ceive it, for we are conscious to ourselves of being charmed by her.	ἂν καταδέχομαι, ὡς συν. εἰδέω γε ἐγὼ αὐτὸς κηλέω (*dat.*) ὑπ' αὐτός.

II. The participle is used with ἅμα, αὐτίκα, εὐθύς, μεταξύ, instead of a verb with ὡς.—Thus, Διόνυσον αὐτίκα γενόμενον εἰς τὸν μηρὸν ἐνερράψατο Ζεύς, *Jupiter sewed Bacchus into his thigh the moment he was born.*

III. Ἅμα is either used adverbially or with a dative case.

1. *The Peloponnesians and their allies, as soon as the corn was fully grown, marched into Attica.—In the very beginning of the spring, Dercyllidas the Spartan was sent to the Hellespont. — Our souls existed even before they were in human form, and possessed intelligence, unless, indeed, we receive knowledge in the moment of our being born.—Cyrus, as he went on his way, was observing whether it were possible in any way to make the enemy weaker or themselves stronger.*	Πελοποννήσιος καὶ ὁ σύμμαχος ἅμα ὁ σῖτος ἀκμάζω (*pres. part.* — *dat.*) στρατεύω ἐς ὁ Ἀττική.—Ἅμα ὁ ἦρ εὐθὺς ἄρχω (*mid.*) Δερκυλλίδας ὁ Σπαρτιάτης παραπέμπω ἐφ' Ἑλλήσποντος.—Εἰμὶ ὁ ψυχὴ καὶ πρίν εἰμι (*infin.*) ἐν ἄνθρωπος εἶδος, καὶ φρόνησις ἔχω· (*imperf.*) εἰ μὴ ἄρα ἅμα γίγνομαι (*pres. part.*) λαμβάνω ἐπιστήμη.—Ὁ Κῦρος, ἅμα πρόειμι, σκοπέω (*imperf. mid.*) εἴ τις (*accus. neut.*) δυνατός εἰμι (*opt.*) ὁ πολέμιος ἀσθενὴς ποιέω ἢ αὐτὸς ἰσχυρός.
2. *It was a national custom with the Persians neither to eat nor to drink in the middle of a march.—Ctesiphon proposed to crown Demosthenes in the middle of*	Εἰμὶ ἐπιχώριος (*neut.*) ὁ Πέρσης ὁ (*neut.*) μεταξὺ πορεύω (*middle*) μήτε ἐσθίω μήτε πίνω. — Κτησιφῶν γράφω (*perf.*) μεταξὺ Δημοσθένης ἄρχω στεφανόω.

his magistracy. — Proxenus, the Bœotian, in his early boyhood, desired to become a man capable of doing great things, and on account of this desire he gave money to Gorgias the Leontine.

— Πρόξενος, ὁ Βοιώτιος, εὐθὺς μειράκιόν εἰμι, ἐπιθυμέω γίγνομαι ἀνὴρ ὁ μέγας πράττω ἱκανὸς, καὶ διὰ οὗτος ὁ ἐπιθυμία δίδωμι Γοργίας ἀργύριον ὁ Λεοντῖνος.

IV. A contingent meaning is given to the participles of the present and past tenses by the particle ἄν. Thus, Εὑρίσκω ταύτην ἂν μόνην γενομένην σωτηρίαν, *I find that this is likely to be our only safety.*

The Athenians preparing to rebuild their city and walls, the Lacedæmonians came with an embassy, partly because they themselves would see with more pleasure neither them nor any other having a wall, but still more their allies urging them.— I have heard that it was not necessary for him who is to be an orator to learn what is really just, but what is likely to seem so to the multitude. — Aristippus the Thessalian happened to be a friend to Cyrus, and, being hard pressed by those of the opposite faction at home, he comes to Cyrus and asks of him as many as two thousand mer-

Ὁ Ἀθηναῖος ὁ πόλις ἀνοικοδομέω παρασκευάζω (*mid.*) καὶ ὁ τεῖχος, ὁ Λακεδαιμόνιος ἔρχομαι πρεσβεία, ὁ (*neut.*) μὲν καὶ αὐτὸς ἥδιον ἂν ὁράω μήτ' ἐκεῖνος μήτ' ἄλλος (*gen.*) μηδεὶς τεῖχος ἔχω, ὁ (*neuter*) δὲ πλέον ὁ σύμμαχος ἐξοτρύνω. — Ἀκούω (*perfect*) οὐκ εἰμι ἀνάγκη ὁ μέλλω ῥήτωρ εἰμι (*fut.*) ὁ (*neut. plur.*) ὁ ὢν (*dat. sing.*) δίκαιος (*neuter plural*) μανθάνω, ἀλλὰ ὁ δοκέω (*neuter plural* — 1*st aorist part.*) ἂν ὁ πλῆθος.— Ἀρίστιππος ὁ Θετταλὸς ξένος εἰμὶ τυγχάνω Κῦρος, καὶ πιέζω ὑπὸ ὁ οἰκοι ἀντιστασιώτης ἔρχομαι πρὸς ὁ Κῦρος, καὶ αἰτέω αὐτὸς εἰς δισχίλιοι

cenaries, and pay for three months, expecting in this way to get the better of the opposite faction.	ξένος καὶ τρεῖς μὴν μισθὸς, ὡς οὕτως περιγίγνομαι (2d aor.) ἂν ὁ ἀντιστασιώτης (*gen.*).

V. The participle in itself merely denotes the relation of time between the event which is described and the action of the verb on which it depends. If, however, the action denoted by the participle promotes that of the verb, the participle will express a *causal* or *instrumental* relation; if they are opposed to one another, an *adversative* relation.

1. *Participle expressing Instrumentality.*

1. *When Cyrus comes to the confines of the Syrians and Medes, he took one of the three garrisons, having attacked it by force; and Cyrus by terror, and Gadatas by persuasion, made the garrison give up the other two.—Thou wilt find, by examination, that all which are called virtues among men increase by practice and learning. — Nothing was more useful than to associate with Socrates, for he benefited those who passed their time with him by sportive not less than by serious conversation.*	Ἐπεὶ Κῦρος ἀφικνέομαι εἰς ὁ μεθόριον ὁ Σύρος καὶ ὁ Μῆδος, εἷς μὲν ὁ φρούριον, τρεῖς εἰμι (*part.*), προσβάλλω (2d aor.) λαμβάνω, ὁ (*dual*) δὲ δύω, φοβέω (*pres. part.*) μὲν Κῦρος, πείθω (*pres. part.*) δὲ Γαδάτας ποιέω παραδίδωμι (2d aor.) ὁ φυλάττω (*pres. part.*).—Ὅσος ἐν ἄνθρωπος ἀρετὴ λέγω σκοπέω (*pres. part. mid.*) εὑρίσκω πᾶς μάθησίς τε καὶ μελέτη αὐξάνω. — Οὐδεὶς ὠφέλιμός εἰμι ὁ (*neut.—genit.*) Σωκράτης σύνειμι, καὶ γὰρ παίζω (*pres. part.*) οὐδεὶς ἧττων ἢ σπουδάζω (*pres. part.*) λυσιτελέω ὁ συνδιατρίβω (*dat.*).
2. *How can any one, either by*	Πῶς ἄν τις ἢ παραινέω, ἢ

exhortation, or teaching, or saying anything useful, please such men, who make their pleasures altogether opposite to utility?—Themistocles ends his life by disease; but some say that he even died voluntarily by poison, thinking it impossible to perform to the king what he had promised.—Sitalces, when his preparations were made, marched through Cercine, a desert mountain, by the road which he himself had formerly made by cutting the wood.

διδάσκω, ἤ χρήσιμός τις λέγω ὁ τοιοῦτος (*dative*) ἀρέσκω (1*st aor.*), ὃς παντάπασιν ἐναντίος ὁ συμφέρω (*pres. part.*) ὁ ἡδονὴ ἔχω;—Θεμιστοκλῆς νοσέω (1*st aor. part.*) τελευτάω ὁ βίος· λέγω δέ τις καὶ ἑκούσιος φάρμακον ἀποθνήσκω αὐτὸς, ἀδύνατος νομίζω (1*st aor.*) εἰμὶ ἐπιτελέω (1*st aor.*) βασιλεὺς ὃς (*plural*) ὑπισχνέομαι (2*d aor.*).—Σιτάλκης ἐπειδὴ αὐτὸς (*dat.*) ἕτοιμός (*neut. plur.*) εἰμι (*imperf.*), πορεύω (*imperf. mid.*) διὰ Κερκίνη, ἐρῆμος ὄρος, ὁ ὁδὸς ὃς (*accus.*) πρότερον αὐτὸς ποιέω (1*st aorist mid.*) τέμνω (2*d aor.*) ὁ ὕλη.

2. *Participle used Adversatively.*

Though all animals have a tongue, the gods have made that of man alone able, by touching the mouth now in one part, now in another, to articulate the voice.—Dost thou not see that, though all men, so to speak, are well disposed towards themselves, yet there are many of them who are not willing to take pains that

Γλῶττα πᾶς ὁ ζῶον ἔχω (*pres. part.—gen. absol.*), μόνος ὁ ὁ ἄνθρωπος ὁ θεὸς ποιέω (1*st aor.*) οἷος ἄλλοτε ἀλλαχῇ ψαύω ὁ στόμα ἀρθρόω ὁ φωνή.—Οὐχ ὁράω ὅτι ἑαυτοῦ εὔνους πᾶς εἰμι (*gen. absol.*), ὡς εἶπω, ἄνθρωπος, πολὺς αὐτός εἰμι ὃς οὐκ ἐθέλω ἐπιμελέομαι ὅπως αὐτός εἰμι

they may have the advantages which they wish for themselves?—Though very many dangers arose to the city in those days, while Alcibiades commanded, the enemy never erected a trophy against the Athenians.—Anacharsis said he wondered how the Greeks, though they legislated against those who commit outrages, honour athletes for beating one another.

(*fut.*) οὗτος ὃς βούλομαί εἰμι σφεῖς ὁ ἀγαθός;—Πολὺς κίνδυνος ὁ πόλις κατ' ἐκεῖνος ὁ χρόνος γίγνομαι (2*d aor. part.*), οὐδέποτε Ἀλκιβιάδης ἡγέομαι τρόπαιον κατὰ ὁ Ἀθηναῖος (*gen.*) ἵστημι ὁ πολέμιος.—Ἀνάχαρσις θαυμάζω λέγω πῶς ὁ Ἕλλην, νομοθετέω (*present part.*) κατὰ ὁ ὑβρίζω (*genit.*), ὁ ἀθλητὴς τιμάω ἐπὶ ὁ (*dative*) τύπτω ἀλλήλων.

VI. If the subject of the participle be neither the subject nor object of the principal verb, but a new one, it is put in the genitive, which is here called the genitive *absolute*, i. e., unconnected.

VII. In such constructions, the participle may express time, or may have an instrumental or adversative force.

1. *Pisistratus having died at an advanced age in the tyranny, not Hipparchus (as the many think), but Hippias, being the eldest, had the government.—A land-engagement and sea-fight of the Athenians and their allies against the Medes took place on the river Eurymedon, in Pamphylia, and the Athenians conquered on the same day in both, under the command of Cimon the son*

Πεισίστρατος γηραιὸς τελευτάω ἐν ὁ τυραννὶς, οὐχ Ἵππαρχος (ὥσπερ ὁ πολὺς οἶμαι) ἀλλ' Ἱππίας, πρέσβυς εἰμὶ, ἔχω (2*d aor.*) ὁ ἀρχή.—Γίγνομαι ἐπ' Εὐρυμέδων (*dat.*) ποταμὸς, ἐν Παμφυλία, πεζομαχία καὶ ναυμαχία Ἀθηναῖος καὶ ὁ σύμμαχος πρὸς Μῆδος, καὶ νικάω (*imperf.*) ὁ αὐτὸς ἡμέρα ἀμφότερος (*accus. plur. neut.*) Ἀθηναῖος, Κίμων ὁ Μιλτιάδης στρατη-

of Miltiades.—While the Corinthians were deliberating in the Acrocorinthus what they must do, the capital falls from the column, though there was neither earthquake nor wind.

γέω.—Βουλεύω (*mid.*) ὁ Κορίνθιος ἐν ὁ Ἀκροκόρινθος τίς χρὴ ποιέω, πίπτω ὁ κιονόκρανον ἀπὸ ὁ κίων, οὔτε σεισμὸς οὔτε ἄνεμος γίγνομαι (*2d aor.*).

2. *The love of the mind is much better than that of the body; for the bloom of beauty soon, indeed, passes its prime, and when it fails, friendship also must fade along with it; but the soul, as long as it proceeds towards greater intelligence, becomes also more deserving of being loved.—The people, on the proposition of Demades, having chosen ten ambassadors, send them to Alexander.*

Πολὺς ἀγαθός εἰμι ὁ ὁ ψυχὴ ἢ ὁ ὁ σῶμα ἔρως· ὁ μὲν γὰρ ὁ κάλλος ἄνθος ταχὺς (*neut.*) δήπου παραμάζω, ἀπολείπω δὲ οὗτος, ἀνάγκη καὶ ὁ φιλία συναπομαραίνω· (*mid.*) ὁ δὲ ψυχὴ, ὅσοσπερ ἂν χρόνος εἰμι (*pres. subj.*) ἐπὶ ὁ φρόνιμος (*neut. sing. — comparative*) καὶ ἀξιέραστος γίγνομαι.—Ὁ δῆμος, Δημάδης γράφω (*1st aor. part.*), δέκα πρεσβεὺς ἀπολέγω (*1st aorist part. mid.*) πέμπω παρὰ Ἀλέξανδρος.

VIII. The participles of both those impersonal verbs which exist only in the third person, as ἔξεστι, δεῖ, &c., and also of those verbs which are used impersonally, as εἴρηται, δοκεῖ, &c., are put in the accusative neuter in the absolute construction; or, in other words, are put in the accusative absolute.

1. *These seem to be the actions of a man fond of war; who, when it is in his power to remain at peace without shame and*

Οὗτος φιλοπόλεμος δοκέω ἀνὴρ ἔργον εἰμὶ, ὅστις ἔξεστι (*accus.*) μὲν εἰρήνη ἄγω ἄνευ αἰσχύνη καὶ

injury, chooses to make war; when it is in his power to live in indolence, wishes to labour, so as to carry on war; and when it is in his power to have money without danger, chooses to lessen this by making war.—The Athenians repented that, after the affair at Pylos, though a good opportunity offered, they had not come to terms.— Athens and Lacedæmon contended as well as possible against the power of the king; and, having done these things, when it was their duty to have pursued honourable counsels, they made peace with him, as if he had acted the part of a benefactor.

2. *The multitude of the Peloponnesians voted to make war; but when it had been decreed by them, it was impossible for them immediately to make the attempt, being unprepared.— Aristophanes, when it was in his power to marry another with much money, took a wife who brought him nothing. — They are not*

βλάβη αἱρέω (*mid.*) πολεμέω· ἔξεστι δὲ ῥᾳθυμέω βούλομαι πονέω, ὥστε πολεμέω· ἔξεστι δὲ χρῆμα (*plural*) ἔχω ἀκινδύνως, αἱρέω πολεμέω (*pres. part.*) μικρὸς οὗτος ποιέω.—Ὁ Ἀθηναῖος μεταμέλομαι (*imperfect*), ὅτι μετὰ ὁ (*acc. plur. neuter*) ἐν Πύλος, καλῶς παρέχω (*2d aor. part.*), οὐ συμβαίνω (*2d aor.*).—Ἀθῆναι καὶ Λακεδαίμων ἀγωνίζομαι (*1st aor.*) ὡς δυνατὸς (*neut.*) ἄριστος (*accus. plur. neut.*) πρὸς ὁ βασιλεὺς δύναμις· οὗτος δὲ πράσσω, προσήκει αὐτὸς βουλεύω (*1st aorist mid.*) καλῶς, εἰρήνη συγγράφω (*1st aor. mid.*) ὥσπερ πρὸς εὐεργέτης (*accus.*) γίγνομαι (*perf. part. pass.*).

Ὁ πλῆθος ὁ Πελοποννήσιος ψηφίζω (*1st aor. mid.*) πολεμέω· δοκέω (*perf. part. pass.*) δὲ αὐτὸς εὐθὺς ἀδύνατός (*neut. plur.*) εἰμι ἐπιχειρέω ἀπαράσκευός εἰμι.—Ἀριστοφάνης πάρεστι μετὰ πολὺς χρῆμα γαμέω (*1st aor.*) ἄλλος, γυνὴ λαμβάνω οὐδεὶς ἐπιφέρω (*mid.—pres. part.*).—Οὐχ

well-qualified combatants who shoot and throw the javelin, and ride skilfully, but if it be necessary to labour anywhere, are deficient in this; nor, indeed, such as, when it is necessary to keep awake, are not equal to this.

οὗτος ἱκανός εἰμι ἀγωνιστὴς ὃς ἂν τοξεύω (*subj.*) καὶ ἀκοντίζω (*subj.*) καὶ ἱππεύω (*subj.*) ἐπιστημόνως, ἢν δέ που πονέω (1*st aor.*) δεῖ (*subj.*) οὗτος λείπω· (*pass.*) οὐδέ γε ὅστις ἀγρυπνέω (1*st aorist*) δεῖ, ἡττάομαι οὗτος (*gen.*).

IX. If a supposed motive or alleged reason is assigned, the genitive or accusative absolute is used with ὡς, ἅτε, ὥσπερ, οἷα, δή. Thus, Παρήγγειλε τοῖς στρατιώταις παρασκευάζεσθαι, ὡς μάχης ἐσομένης, *He directed the soldiers to get ready, since a battle was about to take place.*

1. "*This, O Socrates,*" *said Critobulus,* "*thou seemest to me to say well, recommending to endeavour to begin every undertaking with the gods, on the ground that the gods are absolute masters no less of the affairs of peace than those of war.*" —*There are some men who think they shall gain reputation if they utter as many calumnies as possible, as if all men did not know that it is in the power of the worst men to utter insolent language, not only concerning the best men, but even concerning the gods.*

Ἀλλὰ οὗτος (*plural*) μεν, φημι Κριτόβουλος, ὦ Σωκράτης, καλῶς ἐγὼ δοκέω λέγω, κελεύω πειράω (*middle*) σὺν ὁ θεὸς ἄρχω (*mid.*) πᾶς ἔργον, ὡς ὁ θεὸς (*genit.*) κύριός εἰμι (*part.*) οὐδεὶς ἧττων ὁ εἰρηνικὸς ἢ ὁ πολεμικὸς ἔργον.—Εἰμὶ ἄνθρωπος ὅστις οἶμαι εὐδοκιμέω, εἰ ὡς ἂν δύναμαι (*subj.*) πολὺς (*neut. plur.*) βλασφημέω· (1*st aor. subjunct.*) ὥσπερ οὐ πᾶς (*accus.*) εἰδέω (*perf. part.*) ὅτι καὶ ὁ φαῦλος ὁ ἄνθρωπος ἔξεστιν οὐ μόνον περὶ ὁ ἀνὴρ ὁ ἀγαθὸς, ἀλλὰ καὶ περὶ ὁ θεὸς ὑβριστικὸς εἶπω λόγος.

2. *More than sixty Cretans ran a long race, and others contended in the stadium, and in wrestling, and boxing, and the pancratium; and a beautiful sight took place; for many went down, and, as their companions looked on, there arose much emulation. — Xenophon, leading to the ravine, commanded the heavy troops to remain, and himself having crossed with the lochāgi, examined whether it were better to draw off even those who had crossed, or to make the heavy troops also cross, in the expectation that the place might be taken (if they were to cross).*

Δόλιχος (δρόμος) Κρὴς πολὺς ἢ ἑξήκοντα θέω· (*imperf.*) ἀγωνίζομαι δὲ στάδιον (*accus.*) καὶ πάλη (*accus.*) καὶ πυγμὴ (*accus.*) καὶ παγκράτιον (*accus.*) ἕτερος· καὶ καλὸς θεὰ γίγνομαι· πολὺς γὰρ καταβαίνω (2*d aor.*), καὶ ἅτε θεάομαι (*gen.*) ὁ ἑταῖρος πολὺς φιλονεικία γίγνομαι (*imperf.*).—Προσάγω ὁ Ξενοφῶν πρὸς ὁ Χαράδρα, ὁ μὲν ὁπλίτης μένω κελεύω· αὐτὸς δὲ διαβαίνω σὺν ὁ λοχαγὸς σκοπέω (*imperf. mid.*) πότερον ἀγαθός εἰμι (*opt.*) ἀπάγω (2*d aor.*) καὶ ὁ διαβαίνω, ἢ καὶ ὁ ὁπλίτης διαβιβάζω ὡς ἁλίσκω (2*d aor. act.*) ἂν ὁ χωρίον.

SECTION X.

Of οὐ and μή.

I. There are in Greek two simple negative particles, with which all other negations are compounded, namely, *οὐ* (before a smooth vowel, *οὐκ*; before an aspirated one, *οὐχ*) and *μή*.

II. The main distinction between them is, that *οὐ* is a direct and absolute negative, but *μή* a contingent and dependant one. Οὐ denies something directly, and as a matter of fact; *μή* denies it only in reference to a conception or view which has either been before ex-

pressed, or which, according to the sense, is implied in what precedes.

III. Hence οὐ is used with ὅτι, ἐπεί, ἐπειδή, ἅτε, as these particles assume the existence of a fact, although stated negatively.—And so all its derivatives, οὔτε, οὐδέ, &c., οὐδείς, &c.

IV. Μή, on the other hand, and its derivatives, μηδέ, μήτε, μηδείς, &c., are used as follows:

1. With the optative, when a wish is expressed, with or without εἰ or εἴθε.[1]
2. With the present imperative or aorist subjunctive, when a prohibition is expressed.[2]
3. With all hypothetical particles; as, εἰ, ἐάν, ἤν.

1. *A certain law of the people of Lucania says, "If, the sun having gone down, a stranger arrive, and wish to enter into any one's house, and he do not receive the man, let him be fined, and undergo punishment."—Agesilaus, if the Spartans had not sent for him, would have reduced nearly the whole Persian monarchy to the extremity of danger.—If the soul depart pure, carrying along with it nothing of the body, because in nothing voluntarily participating with it during life, it goes to that which is like itself, the in-*

Λέγω τις νόμος Λευκανοὶ, ἐὰν, ἥλιος δύνω (1*st aor.*), ἀφικνέομαι (2*d aor.*) ξένος, καὶ παρέρχομαι (2*d aor.*) ἐθέλω (1*st aor.*) εἰς στέγη τις, εἶτα μὴ δέχομαι (1*st aor.*) ὁ ἀνὴρ, ζημιόω καὶ ὑπέχω δίκη (*plur.*).—Ἀγησίλαος, εἰ μὴ μεταπέμπω (1*st aorist mid.*) αὐτὸς ὁ Σπαρτιάτης σχεδὸν ἂν καὶ ὁ ὅλος ὁ Πέρσης (*genit.*) βασιλεία εἰς ὁ ἔσχατος κίνδυνος καθίστημι (1*st aor.*).—Ἐὰν καθαρὸς ἀπαλλάττω (*mid.*) ὁ ψυχὴ, μηδεὶς ὁ σῶμα συνεφέλκω, ἅτε οὐδεὶς (*accus. neut.*) κοινωνόω αὐτὸς ἐν ὁ βίος ἑκὼν, εἰς ὁ ὅμοιος αὐτὸς ὁ

1. *Vid.* page 156, for examples. 2. *Vid.* page 233, for examples.

visible, the divine, and intellectual and immortal.

ἀειδὴς ἀπέρχομαι, ὁ θεῖός τε καὶ φρόνιμος καὶ ἀθάνατος.

2. *The case would be a pitiable one, if any one, having believed some argument to be true, which soon after appeared to him to be false, should not blame himself or his own unskilfulness, but at last, through vexation, should gladly throw the blame from himself upon reasoning, and continue for the remainder of his life to hate and revile reasoning.*

Οἰκτρὸς ἂν εἰμι (*opt.*) ὁ πάθος, εἴ τις, πιστεύω λόγος τις ἀληθὴς (*datives*) εἰμι, ὃς ὀλίγον ὕστερον αὐτὸς δοκέω (1*st aor. subj.*) ψευδὴς εἰμι, μὴ ἑαυτοῦ αἰτιάω (*opt. mid.*) μηδὲ ὁ ἑαυτοῦ ἀτεχνία, ἀλλὰ τελευτάω (*pres. part.*) διὰ ὁ ἀλγέω ἄσμενος ἐπὶ ὁ λόγος ἀφ' ἑαυτοῦ ὁ αἰτία ἀπώθω (1*st aor. opt. mid.*), καὶ ἤδη ὁ λοιπὸς βίος μισέω τε καὶ λοιδορέω (*present participles*) ὁ λόγος διατελέω (*pres. opt.*).

4. Μή is also used with particles which express a purpose; as, ἵνα, ὡς, ὅπως, ὥστε, and with verbs which express fear, thus answering to the *ne* of the Latins.[1]

5. Relatives and relative particles, when they do not refer to actual cases and objects, but to a class or a case supposed, take μή, not οὐ. Thus, Τίς δὲ δοῦναι δύναται ἑτέρῳ ἃ μὴ αὐτὸς ἔχει; *Who can give things to another if he have them not himself?*— As in Latin "quæ ipse non *habeat*?"

1. *He would reasonably be more successful in obtaining his requests from the*

Εἰκότως ἂν παρὰ θεὸς πρακτικός εἰμι (*opt.*), ὅστις ὁ πότε ἐν ἄπορός (*plur.*) εἰ-

1. *Vid.* page 221, for examples.

gods, who should not then flatter them when he might be in difficulties, but should remember the gods most when he might be most prosperous. — Archagoras the Argive came, having made his escape, and says that Cephisodorus and Amphicrates were dead, and others who had not got to the rear-guard by leaping down the rock.—Private men go to whatever cities they please for the sake of sights, and to the general assemblies, where the objects most worth seeing are reputed to be; but tyrants do not occupy themselves much about spectacles, for it is not safe for them to go where they are not likely to be stronger than those who are present.

μή, ὅτε κολακεύω, ἀλλ' ὅτε ἄριστος (*accus. plur. neut.*) πράττω, τότε μάλιστα ὁ θεὸς μνάομαι (*perf. opt.*). — Ἔρχομαι Ἀρχαγόρας ὁ Ἀργεῖος, φεύγω (*perf. part.*), καὶ λέγω, ὅτι θνήσκω (*perf.*) Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλος, ὅσος μὴ ἄλλομαι (*pres. part.*) κατὰ ὁ πέτρα (*genit.*) πρὸς ὁ ὀπισθοφύλαξ ἀφικνέομαι (*2d aor.*).—Ὁ μὲν ἰδιώτης ἔρχομαι καὶ εἰς πόλις ὃς ἂν βούλομαι (*subj.*) θέαμα ἕνεκα, καὶ εἰς ὁ κοινὸς πανήγυρις, ἔνθα ὁ (*neut.*) ἀξιοθέατος δοκέω εἰμί· ὁ δὲ τύραννος οὐ μάλα ἀμφὶ θεωρία ἔχω· οὐ γὰρ εἶμι αὐτὸς ἀσφαλὴς, ὅπου μὴ κρείττων ὁ πάρειμι μέλλω εἰμί (*fut.*).

2. *Dost thou not see, O Glauco, that it is dangerous to say or do those things which one does not know? and consider the others, who appear to talk of, or to do, what they do not know: do they seem to obtain praise rather than blame for these*

Οὐχ ὁράω, ὦ Γλαύκων, ὡς σφαλερός εἰμι ὁ (*neut.*) ὃς μὴ εἰδέω (*perf.*) τις, οὗτος λέγω ἢ πράττω; ἐνθυμέομαι δὲ ὁ ἄλλος (*genit.*), ὅσος φαίνω (*mid.*) καὶ λέγω (*pres. part.*) ὃς μὴ ἵστημι καὶ πράττω, πότερα σὺ δοκέω ἐπὶ τοιοῦτος (*dat.*) ἔπαινος (*gen.*) μᾶλλον ἢ ψόγος τυγχάνω, καὶ πότε-

things, and to be admired rather than despised?—The Lacedæmonians, as many as belong to the privileged class, practise stealing as an art from their very boyhood; and it is not disgraceful, but honourable, to steal whatever the law does not forbid.

ρον θαυμάζω μᾶλλον ἢ καταφρονέω; — Ὁ Λακεδαιμόνιος, ὅσος εἰμὶ ὁ ὅμοιος (*gen. plur.*), εὐθὺς ἐκ παῖς κλέπτω (*pres. infinitive*) μελετάω, καὶ οὐκ αἰσχρός εἰμι ἀλλὰ καλὸς κλέπτω, ὅσος μὴ κωλύω νόμος.

6. So the participle, when it implies a case supposed, will have *μή* and not *οὐ*, and may often be rendered by *if*, or *without*. Thus, Οὐκ ἂν δύναιο μὴ καμὼν εὐδαιμονεῖν, *Thou canst not be happy if thou hast not laboured.*

If thou shouldst wish, not being a good husbandman, to be reputed a good one, or a horseman, or a physician, or a flute-player, or anything else, consider how many things it would be necessary for thee to contrive for the sake of being (so) reputed. — If a law were enacted that men without eating should not be hungry, and without drinking should not be thirsty, nor shiver in the winter, nor be heated in the summer, no law could effect that men should be persuaded to these things; for

Ἢν βούλομαι (*subj.*), μή εἰμι ἀγαθὸς γεωργὸς, δοκέω εἰμὶ ἀγαθὸς, ἢ ἱππεὺς, ἢ ἰατρὸς, ἢ αὐλήτης, ἢ ἄλλος ὁστίσουν (*neuters*), ἐννοέω πόσος σὺ δεῖ (*optat.*) ἂν μηχανάω (*mid.*) ὁ (*gen.*) δοκέω ἕνεκα. — Εἰ νόμος τίθημι (*1st aor. opt.*), μὴ ἐσθίω (*accus.—pres. part.*) μὴ πεινάω (*pres. infin.*) καὶ μὴ πίνω μὴ διψάω, μηδὲ ῥιγόω ὁ χειμὼν, μηδὲ θάλπω ὁ θέρος, οὐδεὶς ἂν νόμος δύναμαι (*1st aorist opt.*) διαπράσσω (*1st aor. infin. mid.*) οὗτος (*accus. neut.*) πείθω (*pres. infin.*) ἄνθρωπος· φύω (*perfect*)

they are made by nature to be subject to these things.	γὰρ ὑπὸ οὗτος κρατέω (*pass.*).

7. The infinitive, in general propositions, with or without the article, takes μή.

To master and not be mastered by pleasures is better than not to use them.—Agesilaus judged not only the not returning favours to be unjust, but the not returning them with great increase if one had greater ability.—Formerly it was a national custom with the Persians not to be seen travelling on foot.—The noble Odrysians established a custom contrary to (that of) the Persian monarchy, to receive rather than to give; and it was more disgraceful that one who was asked should not give, than that one who asked should not receive; nor was it possible to do anything without giving presents.	Ὁ κρατέω καὶ μὴ ἡττάομαι ἡδονὴ (*gen.*) ἀγαθὸς ἢ ὁ μὴ χράομαι.—Ἀγησίλαος οὐ μόνον ὁ μὴ ἀποδίδωμι χάρις ἄδικος κρίνω, ἀλλὰ καὶ ὁ μὴ πολὺς μείζων (*accus. plur.*) ὁ (*accus.*) μείζων (*accus. plur. neut.*) δύναμαι.—Πρόσθεν εἰμὶ ἐπιχώριος (*neut.*) ὁ Πέρσης, μὴ ὁράω πεζὸς (*dat. sing. fem.*) πορεύω (*mid.*).—Ὁ γενναῖος ὁ Ὀδρύσης (*genit. plural*), καθίστημι (1*st aor. mid.*) ὁ ἐναντίος ὁ Πέρσης βασιλείᾳ (*gen.*) νόμος, λαμβάνω μᾶλλον ἢ δίδωμι, καὶ αἰσχρός εἰμι αἰτέω (1*st aor. part. pass.*) μὴ δίδωμι (2*d aorist*), ἢ αἰτέω μὴ τυγχάνω· (2*d aor.*) οὔτε εἰμὶ πράσσω (1*st aor.*) οὐδεὶς μὴ δίδωμι (*accus.—pres. part.*) δῶρον.

8. Ὥστε with the indicative has οὐ, but with the infinitive μή.

So choose to live as neither to be despised by the more	Οὕτω ζάω προαιρέω (*mid.*), ὡς μήτε ὑπὸ ὁ δυνατὸς

powerful, nor to be terrible to thy inferiors.—If we have any leisure from the (interruptions of) the body, and we betake ourselves to the contemplation of anything, obtruding itself everywhere again in our investigations, it creates disturbance, and agitates us, so that we are not able, owing to it, to discern the truth. — The Athenians reached such a pitch of folly, that, though they were not masters of their own suburbs, they expected to gain the command of Italy, and Sicily, and Carthage; and surpassed all men so much in absurdity, that misfortunes check other men indeed, and make them more sober-minded, but they were not even instructed by these.

καταφρονέω, μήτε ὁ κατα-δεὴς (comparative) φοβερός εἰμι.—Ἐάν τις ἐγὼ σχολὴ γίγνομαι (2d aorist subj.) ἀπὸ ὁ σῶμα, καὶ τρέπω (2d aor. subj. mid.) πρὸς ὁ σκοπέω τις, ἂν παντα-χοῦ ἐν ὁ ζήτησις παρα-πίπτω θόρυβος παρέχω καὶ ἐκπλήττω, ὥστε μὴ δύνα-μαι ὑπ' αὐτὸς (gen.) καθο-ράω ὁ ἀληθής.—Εἰς οὗτος ἀφροσύνη ἔρχομαι ὁ Ἀθη-ναῖος, ὥστε, ὁ προάστεια ὁ οἰκεῖος οὐ κρατέω, Ἰταλία τε καὶ Σικελία καὶ Καρ-χηδὼν ἄρχω (*fut. infin.*) προσδοκάω· τοσοῦτος δὲ διαφέρω ἄνοια πᾶς ἄνθρω-πος (gen.) ὥστε ὁ μὲν ἄλ-λος ὁ συμφορὰ συστέλλω καὶ ποιέω σώφρων, ἐκεῖνος δὲ οὐδ' ὑπὸ οὗτος παιδεύω.

9. The principal negative, whether οὐ or μή, is repeated in the subordinate parts of a proposition, and the two negatives, when thus situated, do not cancel, but strengthen each other. Thus, Οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον, οὔτε πράττοντος εἶδεν οὔτε λέγοντος ἤκουσε, *No one ever saw Socrates doing, or heard him saying anything impious or unholy.*

1. Οὐ.

Those who are conversant with disputations come at last to think that they are exceedingly wise, and have alone discovered that neither in any one thing nor in arguments is there anything true or solid, but that all beings clearly fluctuate up and down as in an Euripus, and do not remain any time in any condition.—Pretending to be the wisest of the Greeks, O men of Athens, we adopt such men as counsellors as everybody would despise, and make these men masters of the public affairs, to whom no one would commit anything of his private affairs.

Ὁ περὶ ὁ ἀντιλογικὸς λόγος (*accus.*) διατρίβω (1*st aor. part.*), τελευτάω (*nom. plur.*—*pres. part.*) οἶμαι σοφὸς γίγνομαι (*perfect mid.*), καὶ κατανοέω (*perf. infin. act.*) μόνος, ὅτι οὔτε ὁ πρᾶγμα (*gen. plur.*) οὐδεὶς (*genit. sing.*) οὐδεὶς ὑγιὴς οὐδὲ βέβαιος, οὔτε ὁ λόγος, ἀλλὰ πᾶς ὅ εἰμι (*part.* — *neuter*) ἀτεχνῶς ὥσπερ ἐν Εὐριπος, ἄνω καὶ κάτω στρέφω, καὶ χρόνος οὐδεὶς ἐν οὐδεὶς μένω. — Προσποιέω (*middle*), ὦ ἀνὴρ Ἀθηναῖος, σοφὸς ὁ Ἕλλην εἰμὶ, τοιοῦτος σύμβουλος χράομαι, ὃς (*gen.*) οὔκ εἰμι ὅστις οὐκ ἂν καταφρονέω (1*st aor. opt.*), καὶ ὁ αὐτὸς κύριος ὁ κοινὸς ἅπας καθίστημι, ὃς οὐδεὶς ἂν ὁ ἴδιος οὐδεὶς ἐπιτρέπω (1*st aor. opt.*).

2. Μή.

Fearing the gods, never either do or plan anything either impious or unholy. —Philip would have given a great deal of money so as not to be exposed in anything, nor that any one

Ὁ θεὸς φοβέω (*mid.*), μήποτ' ἀσεβὴς μηδεὶς μηδὲ ἀνόσιος μήτε ποιέω (1*st aor. subj.*) μήτε βουλεύω. — Πολὺς ἂν χρῆμα δίδωμι (1*st aor.*) Φίλιππος, ὥστε μηδεὶς (*accus. sing. neut.*)

should investigate the injuries which he was committing against the Athenians. — Socrates said to Lamprocles, "Hast thou prepared thyself to endeavour to please, or follow or obey no man, either general or other commander?"—It was not allowed in Egypt to one who was not willing to pay his debt, either himself to obtain burial in his paternal depository when dead, or in any other, nor to bury any one else of his family when deceased.

ἐξελέγχω, μηδ' ὃς (*accus. plur. neut.*) ποιέω ἀδικέω ὁ Ἀθηναῖος (*accus.*) μηδεὶς ἐξετάζω.—Σωκράτης εἶπω πρὸς Λαμπροκλῆς, Ἡ παρασκευάζω (*perf. pass.*) μηδεὶς (*dative*) ἄνθρωπος (*gen.*) πειράω (*mid.*) ἀρέσκω, μήτ' ἕπομαι, μήτε πείθω (*mid.*) μήτε στρατηγὸς μήτε ἄλλος ἄρχων;—Οὐκ ἔξεστι ἐν Αἴγυπτος ὁ μὴ βούλομαι ἀποδίδωμι (2*d aor.*) ὁ χρέος μηδὲ αὐτὸς τελευτάω (1*st aor.*) ταφὴ (*genit.*) κυρέω (1*st aor.*), ἐν ὁ πατρῷος τάφος μήτ' ἐν ἄλλος μηδεὶς, μήτε ἄλλος μηδεὶς ὁ ἑαυτοῦ ἀπογίγνομαι (2*d aor. participle*) θάπτω.

Remark. In some phrases both the particles οὐ and μή are united; as, οὐ μή and μὴ οὐ. In this combination, as in all other cases, οὐ denies objectively, and μή subjectively. Hence οὐ μή implies the idea of *no* apprehension being entertained that a thing will take place; μὴ οὐ, on the contrary, the idea of an apprehension being entertained that a thing will *not* take place. Hence are derived the following observations:

1. Οὐ μή is an intensive and emphatical negation, and indicates the imagination of a thing which should not and must not take place; as, Οὐ μὴ δυσμενὴς ἔσει φίλοις, *That thou wilt not* (I expect) *be ill-inclined towards thy friends*; that is, *be not ill-inclined towards thy friends*. And again, Ἀλλ' οὔποτ' ἐξ ἐμοῦ γε μὴ μάθῃς τόδε, *Yet never* (must thou expect) *that thou wouldst learn this from me*; that is, *yet never shouldst thou learn this from me.*
2. Μὴ οὐ, in dependant propositions, when the verb of the principal proposition is either accompanied by a negation or contains a negative idea in itself, destroy each other, and are often to be translated by "*that.*" Thus, Οὐκ ἀρνοῦμαι μὴ οὐ γενέσθαι, *I do not deny that it has taken place.* And again, Πείθομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν, *For I am persuaded*

that there will nothing happen to me so bad but that I shall die nobly.

3. In independent propositions, on the contrary, μὴ οὐ is used in combination with the subjunctive to express negative assertions with less positiveness and strength, and is to be translated by "*indeed not*," "*perhaps not*," and explained by the addition of an omitted verb, as ὅρα, or the like. Thus, Ἀλλὰ μὴ οὐκ ἡ διδακτὸν ἡ ἀρετή, *But virtue may, perhaps, be a thing not to be taught.* Literally, *But see whether virtue may not be*, &c., the verb ὅρα being supplied.

THE END.

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